CANADIAN JEWISH REVIEW

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Rosh Hashonah

The Canadian Jewish Review
extends to the Jewish
communities of Canada its
very best wishes
for a
very happy new year
1935 5696

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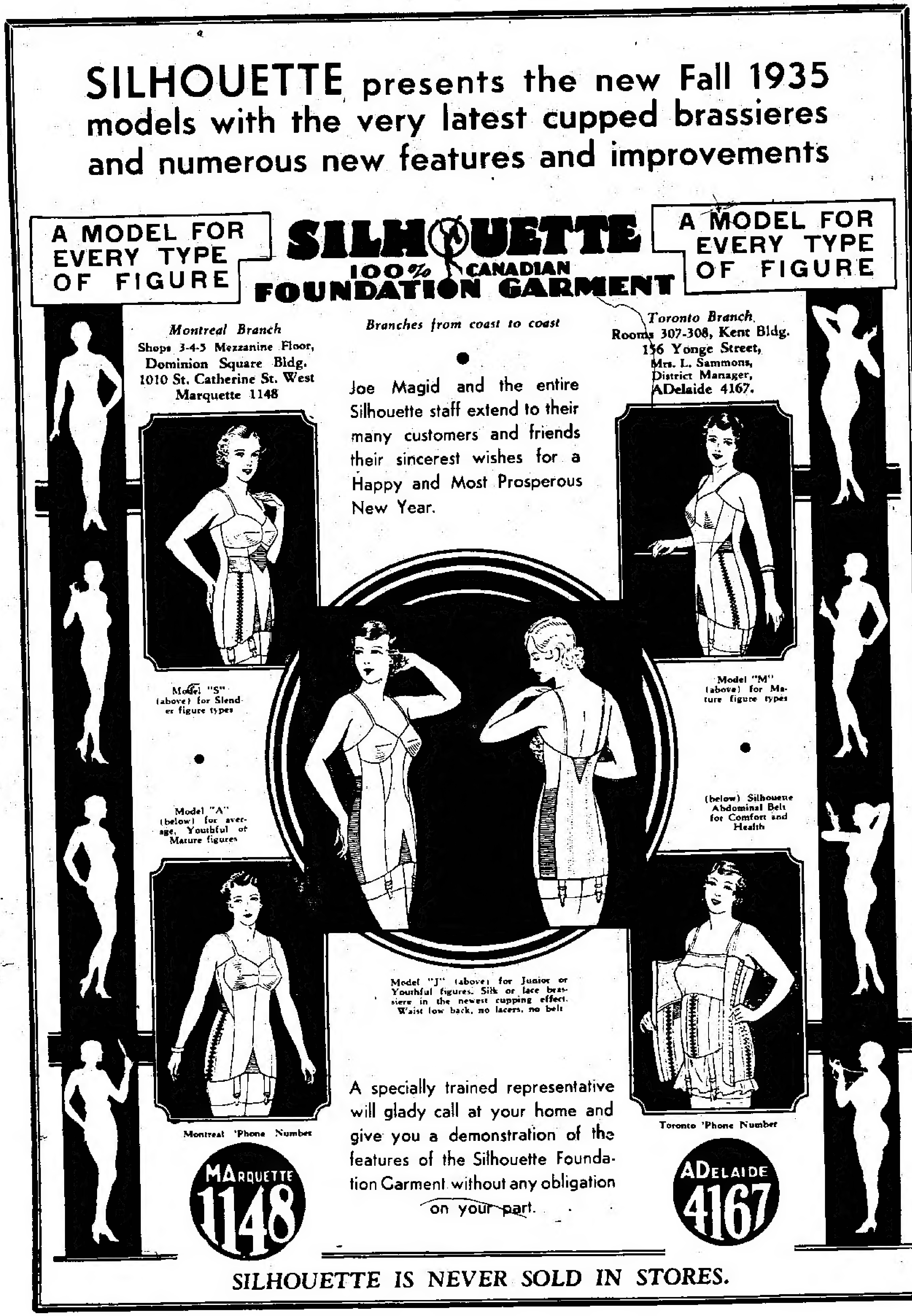

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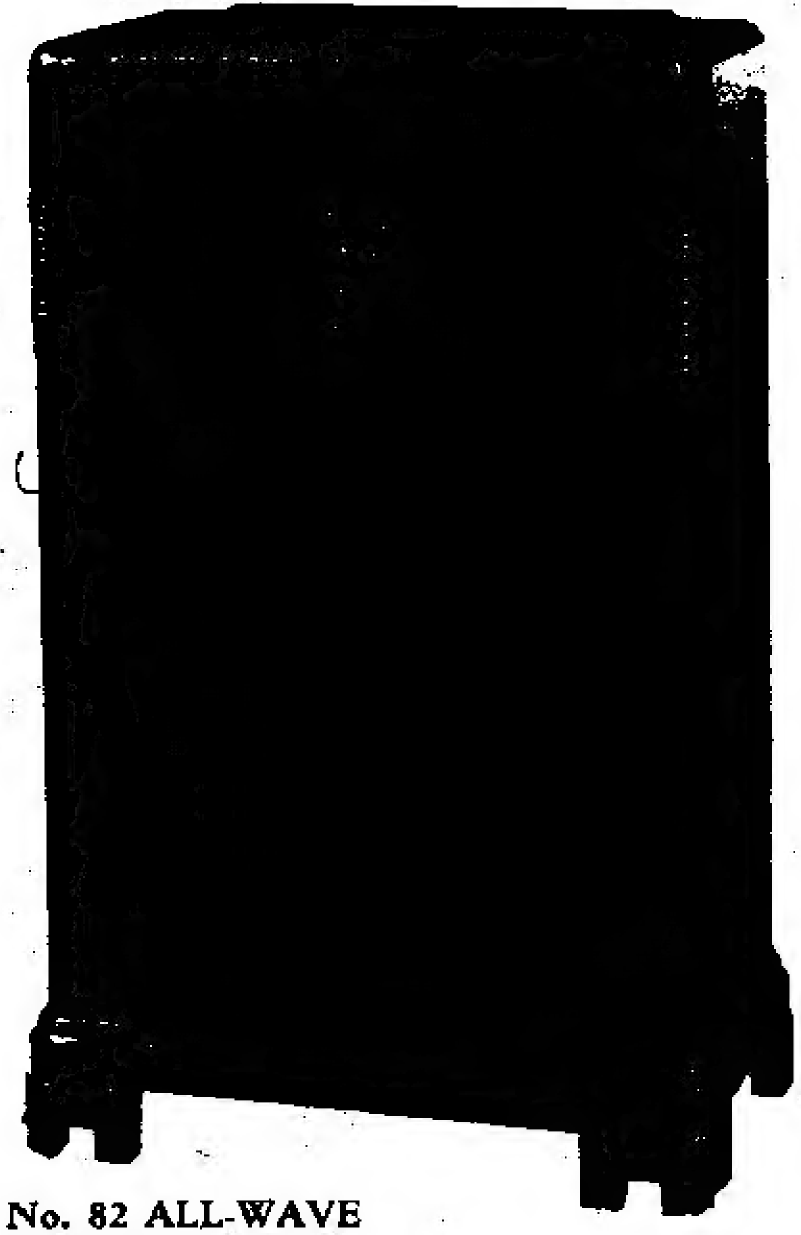

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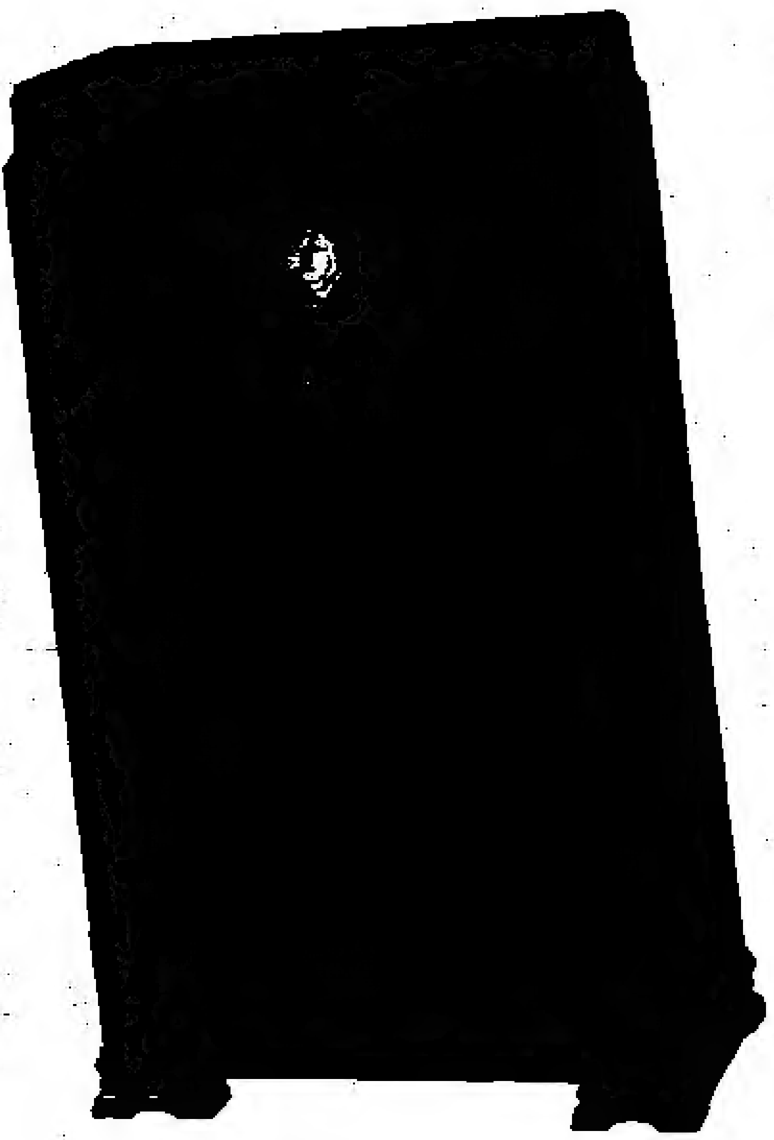

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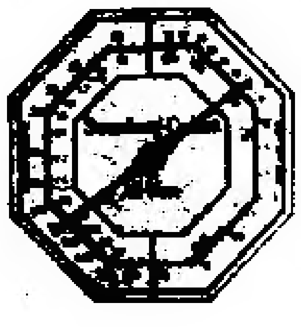

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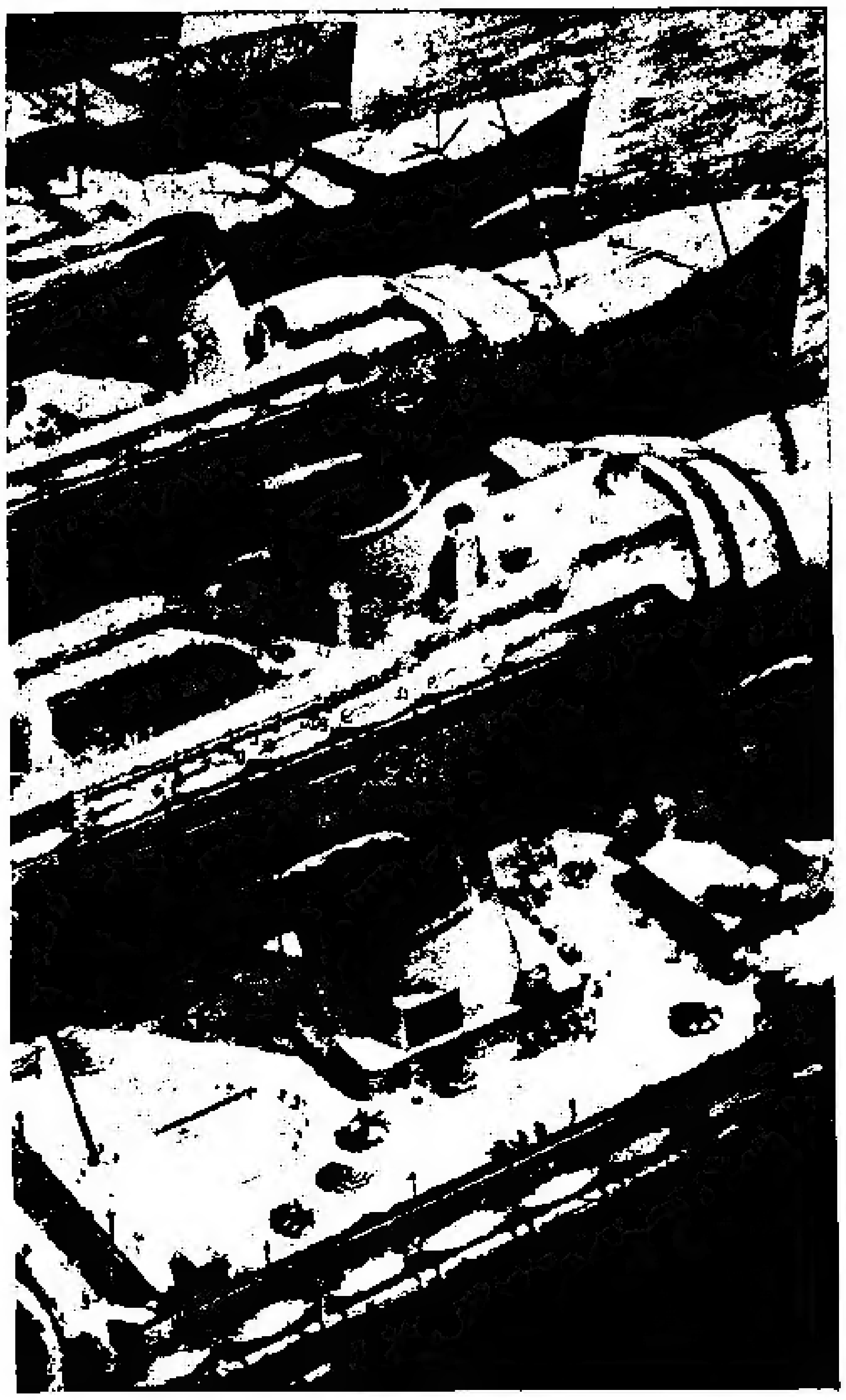

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CANADIAN JEWISH REVIEW

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Gardenvale, Que.

Editorial

Praying For Life

By Rabbi Maurice N. Eisendrath

Never before has the Prayer for Life uttered by the Jew at this Holy Season assumed such profound significance as it has at the present perilous moment.

Previously, we have prayed for *Life* without for an instant doubting that life would be ours for the ensuing year. Unless we were afflicted with some grim disease or rapidly approaching the end of our allotted span of years, for the most part we faced the gateway of the New Year confident that existence at least would be granted us for another twelve-month. For continued health, for prosperity and for happiness we petitioned with a true realization that these precious blessings might very well be withdrawn from us.

But the prayer to be inscribed in the Book of Life was but a ritual, just words to be habitually repeated as far as most of us were concerned.

But upon this Rosh Hashonah Eve what a harrowing reality those words will have for myriads of our brother Jews as well as for a large portion of our fellowmen! In this zero hour when the whole of humankind seems about to take that fatal step which will hurtle us all into endless oblivion, who among us is assured that we may even live to see another year?

Those powder kegs which have been so madly stored up are about to explode. For years a few of us have been voicing our most earnest warning that such another world conflagration was in the making. But we were taunted and scorned. Pessimists and alarmists we were called by a generation heedless of the morrow. But now we stand at the very brink of the bloody abyss of battle. Now the whole world may be blown to splinters once more.

With a new sense of reality and alarm, we will be praying for life this Rosh Hashonah Eve, for life for ourselves and for the continued existence of our very civilization.

And with what a grim sense of immediacy will our brethren in Eastern Europe pray for life! Throughout those lands of habitual prejudice and persecution they are being ground beneath the crushing millstone of economic exclusion and boycott. They are being reduced to an estate far worse than beggary since even the presence of a multitude of starving Jews fails to move the stony heart of the hate-filled anti-Semite. "Inscribe us in the Book of Life" pray the famished hordes of Jews in Poland and Roumania as they face the New Year hungering for a crust of bread.

But it is especially in Germany that this age-old supplication takes on a new sense of reality this year.

The merciless Juggernaut of the Nazi machine is speeding up the process of actual annihilation of the Jew. Dissatisfied with the slow process of mere boycott, these relentless tyrants in their ingenuity are determined now to speed up the process of Jewish liquidation.

No longer do they disdain merely to *buy* from the Jews. They now refuse even to *sell* to him, to sell him his Lebensmittel, his daily bread. No longer do they permit him to take refuge in the larger centers of population. They command the police to drive him forth. With no place to rest their weary heads, with no opportunity to earn even a pittance of a wage, with their very food denied them, they wander like Cain of old; like despised fugitives, they are constrained to stumble on from town to town.

Now has come the satanic crime of Nuremburg carrying us back into the darkest depths of the Middle Ages. Back to the ghetto the Jew must go. Only this ingenious Nazi ghetto will not even have the towering walls and gates which might protect its unhappy denizens from ~~the brutality of the~~ riotous mob. Naught is there left for the German Jew but to ~~make true~~ the Nazi's fondest desire, as we saw it so brazenly revealed in those hideous cartoons plastered all over the Reich, to be booted stark naked across the borderline. What profound significance do we find in that pathetic appeal recently issued by the Berlin Jewish Community:

"All we pray for the new year," says this piteous appeal, "is that we should remain alive, despite life being full of worries and despairs for us. Many are unable to withstand life's storms, parting with life. Our people was faced with thousands of dangers in the past, but we are still alive, because God wishes us to live. In the most difficult times our forefathers prayed 'Zochrenu L'chayim' ('Remember us, that we may live'). So pray we now."

Praying merely for life! While some shattered souls have despaired completely and have taken their lives, the vast majority are earnestly and fervidly praying that they may live on, fight on until these demonic foes have been humbled to the dust. They speak gross and slanderous lies who say that German Jewry has ignominiously submitted to this diabolic regime. How our heart swelled with pride as we listened to the courageous words of many a German Jewish leader who might easily have fled in terror but who remains heroically at his post of duty determined that the Jew shall not be utterly routed.

"If we are beaten here," they said, "what chance will Jews have elsewhere? We are on the front line trench of world Jewry's battle. If we yield, if we surrender, if we flee, our brethren everywhere will be lost." Praying for life, grimly hanging on to the thin thread of their miserable existence that the modern Hamans and Torquemadas might not triumph!

For what then shall we pray? For cheap commercial success? For riches? for glory?

There is but one precious boon for which we must fervently petition Providence in this crucial hour: For life! For life! For the survival of our civilization through the valorous support of our wavering instruments of Peace that war may not decimate our day. For the redemption of our brother Jews in those lands of abyssmal darkness far across the seas. For the end of hatred and prejudice even in our own midst which through economic pressure is crushing the life out of not a few of our destitute brethren. For the perpetuation of our people that their life-giving message might still be heard in this death-like hour.

Zochrenu L'chayim. Remember us for life. Inscribe as in Thy Book of Life must be our most earnest and impassioned prayer as we stand bewildered and trembling at the gateway of the New Year.

every friday

Once again a holiday number of the Canadian Jewish Review presents many photographs of the lovely children of the Canadian Jewish community and the older generation may well take pride in the pictured product of this free country.

In certain other countries, the Jewish infant, for no fault of his own or his parents, is humbled, oppressed and starved in body and spirit, his future already so closely restricted as to allow no room for aspiration or high hope. If he will try to go to the university, he will be dug out and thrown away like a bad weed. His life work will be not what he wants, but what will be allowed him. He will not be able to pick up and leave home, either, because of the world-wide ban on immigration from behind which no land beckons. Moreover, although the House of Israel may be physically indestructible, as claimed, it begins to be conceivable that individual rooms here and there may be marked for elimination, perhaps by open violence.

But in Canada, the Jewish infant, bless him, has in his eyes that look of deep contentment which comes from eating up all the spinach, with chicken liver on Fridays, and a daily treat of cod liver oil which the queer youngsters of today think so delicious in fruit juice. Luckily, he hasn't as yet heard the portentous news about his being the natural future custodian of the Hebraic spirit. If he had and understood it, he might not look so gay!

For Hebraism, which emphasizes the significance of the human personality, has as its opponent paganism which treats the human personality like so much dirt, and the enemies of Hebraism are those forces that hark back to mediaeval barbarism. History repeats itself as Hebraism, with its accent on spirituality and the development of man according to his highest ideals, faces paganism with all its implications of soullessness- and its utter denial of the altruistic in the life of man or nation.

The world, looking on at what is happening in Germany, sees a people numerically small, unfairly squeezed down to rot or degenerate in what amounts to a prison. What it *should* see in that terrible struggle, besides and above the actual, brutal defloration of a highly enlightened people by a ruthless robber band, is the fight for the spirit of Hebraism, which includes both the Jewish and the Christian idealism, as against that paganism which threatens not only the Jews, but everything that is known as the Christian world. The disgrace to civilization to be seen there consists of nothing that the Jews have done and practically everything that the Germans have done to Christians and Jews, to any and all who disagree with paganism.

History repeats itself as once again the Jewish people have been "chosen" for martyrdom in defence of Hebraism against heathenism. The Germans have made a mockery of civic rights, of all that Christianity has declared itself for on neighborliness, peace, toleration, freedom of the individual. No wonder they rage at the accusing presence of the Jews who, in the face of such tragic odds, persist in their age-old habit of typifying the final arrival of man to possession of the ideas of decency and liberty which may be used as the gauge of a nation's progress in ethical thought and principle.

But it still remains to be seen which will triumph as a guiding principle of governments, the maintenance of civil liberty or the curtailment of individual freedom and with it the denial of all the things of the spirit for which modern civilization is supposed to stand. By the spread of civil liberty and recognition of the emancipation principle, the Jews lived. ~~In the~~ drive by dictatorships against individual freedom, *can* the Jews live? Most of them have a fixed belief in the unquestionable indestructibility of Jewry. They keep repeating that Israel has stood by the graves of its oppressors. Israel is here and its oppressors have been punished and their glory has passed. True, modern Jews refuse to walk under the ruins of the arch of Titus, which bears likenesses of his Jewish captives taken from Jerusalem, and there are no Romans to see how well the Jews remember.

But the reason that the Jews are here to remember lies in the quality of the Jewries of the past. Once the Roman governors thought the Jews were almost demented because they would rather die than offer sacrifices to an emperor's image. The Jews would give up everything, their wealth, property, lives, but not God. During the Inquisition in Spain, when Jews were burned at the stake and Christians came in their best clothes to sing over the death agonies, so many remained openly loyal that there were too many to burn. Two hundred thousand were expelled, any or all of whom might have remained if willing to be converted.

How strong are the Jewish loyalties of today after decades of emancipation? Is there any fortitude born of religious zeal comparable to the invincible fortitude of by-gone times? Have the Jews of today the fiery idealism, the courage, the nerve, the stamina, to withstand terror and flame for the continued existence of their group, religious or national, or both, or whatever they want to call it?

If you say yes, then you may believe that Israel is indestructible. If you say no, that Israel has been weakened by religious decay and enfeebled by comparative ease, you realize that the House of Israel is at last destructible, not because of what its attackers have, but because of what its defenders lack.

f.f.c.

Rosh Hashonah Greetings From The Prime Minister Of Canada

On the occasion of the celebration of the Jewish New Year, 5696, it gives me great pleasure again to extend the Season's Greetings to all Canadians of Jewish ancestry.

In the solution of the varied problems which face us in our national life, Jewish citizens will seek to make an essential contribution. The industry and integrity of the Jewish race fit them to play a noteworthy part in building a great future for this Dominion. These qualities have their roots in a deep religious faith which has survived every trial and has remained a source of inspiration to Jews throughout the world.

In Canada, the Jewish people have found security and opportunity, and in the tasks which lie before us I am certain they will co-operate with their fellow citizens of other origins in commensurate measure.

R. B. Bennett

Rosh Hashonah Greetings From The Leader Of The Opposition In the Canadian House Of Commons

I should like to avail myself of the opportunity afforded by the celebration, on September the 27th, of the Jewish New Year, to extend very cordial greetings to the members of the Jewish Community of Canada, and my best wishes for their happiness and prosperity in the New Year.

Mackenzie King

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Rabbi Harry J. Stern

I wholly disapprove of what you say and will defend to the death your right to say it.—Voltaire to Helvetius

SEPTEMBER 27, 1935
VOLUME XVII, No. 50

Commentaries

By Rabbi Harry Joshua Stern

THE FEAST OF HUMANITY

(Rosh Hashonah 5696)

In ancient Hebrew lore there is recorded a unique tradition concerning Rosh Hashonah. "It was on Rosh Hashonah in the first hour of that day, that the thought came to God to create Adam, the first human being." (Lev. Rabbah XXIX).

By this observation our Talmudists wish to convey that the Jewish New Year marks the birthday not of the progenitor of the Jewish people but of the father of the human race. And in this interesting manner do the sages give emphasis to the theme of the New Year.

It is a day dedicated to those spiritual values that make for fraternization and human fellowship; it is a day that gives emphasis to social justice and righteousness to be practiced among the children of men. Indeed we are not aware of any other people having such a feast day. Truly in the Rosh Hashonah observance the genius of the Jew is most decidedly revealed!

How rich therefore is the liturgy for Rosh Hashonah with sublime prayers for universal peace and universal justice. We need only quote the words of that portion of prayer best known as "U'vechen Ten Pachdecho," "O Lord, hasten the day that will bring gladness to all the dwellers on earth and victory of the spirit to those who bear witness to Thy unity . . . May Thy kingdom come speedily, so that the worship of Thy name and obedience to Thy law may unite all men in brotherhood and peace, that every creature may know Thou art its Creator."

Is Rosh Hashonah with its humanitarian appeal an anachronism in our day? Who dare make such a claim in all that is happening all around us? Who, viewing the turbid ebb and flow of human miseries and the clash of human passions of our day, will want to minimize the import of this sacred feast? Matthew Arnold's words written in a day of more calm than ours apply with peculiar aptness to the present hour:

> " . . . . for the world, which seems
> To lie before us like a land of dreams,
> So various, so beautiful, so new,
> Hath really neither joy, nor love, nor light,
> Nor certitude, nor peace, nor help for pain;
> And we are here as on a darkling plain
> Swept with confused alarms of struggle and flight
> Where ignorant arms clash by night."

As we enter upon the year 5696 we find our world far removed from the humanitarian outlook which characterizes Rosh Hashonah. There are evil forces at work attempting to clothe the world into "a new dark age." What are these?

(a) In the very first place one is struck by the *lack of honor among nations.* Governments enter into covenants with one another and yet fail to keep the promises made. This breaking of faith has resulted in a moral collapse, in suspicion and fear. The Italian-Ethiopian problem is in truth but an incident of the larger problem, honor among nations. It was but yesterday, so it would seem, that sixty million ratified the Pact of Paris by which war was renounced as an instrument of national policy. Then what followed? These nations immediately entered upon a huge increase in their appropriations for all sorts of war instruments. Who that has travelled in the near East and European lands can help but come away from such a visit broken in heart and spirit because of the feverish heat of war and militarism which is at present consuming these portions of the earth?

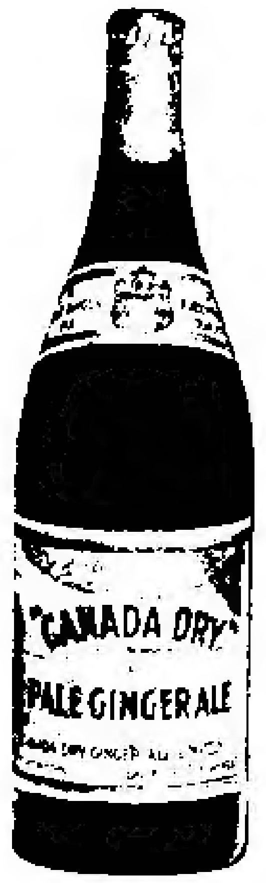
(b) And still another evil which is devastating like a raging pestilence our globe is the resurgence of tribalism or exaggerated nationalism. This tribalism has built fortifications and walls around countries and peoples. It has given birth to new fears and hatreds. It has already

Continued on page 4

BEST WISHES

TO OUR MANY

JEWISH FRIENDS



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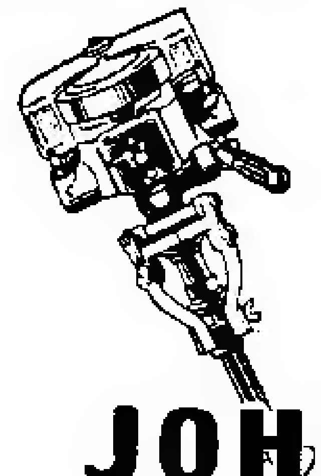

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The Father Of Reform Judaism In Canada Goes Back In Memory To 1871

"The Grand Old Man Of Toronto Jewry" Was Among The First To Envision Canadian Nationhood

The following "Reminiscences Of Canadian Jewry" was written by Edmund Scheuer, of Toronto, who will be eighty-eight years of age in October.

I came to Canada on July 30th, 1871 and settled in Hamilton, Ontario. The names of the thirty Jewish heads of families residing there at the time were:

Louis Levinsky, [illegible] Abraham Simon Levy, [illegible] Hirschfeld, Isaac Simon, [illegible] Jacob [illegible] M. Silverstein, M. [illegible] Moses, John Moses, Mr. [illegible] Mr. Bernstein, Aaron [illegible] Henry Strauss, Bernard [illegible] Joseph Blumenthal, Moritz Myer, Aaron Cohen, [illegible] Wolf, Alexander Bernstein, Isadore [illegible] Hess, Moses [illegible] Abraham Levy, Herman Levi, [illegible] F. Landau, [illegible] B. [illegible]

One month after my arrival I joined the [illegible] secretary of the congregation.

The dues [illegible] $4.50 a year [illegible] Chazan, Mr. Bernstein, $10.00 a month and perquisites. Ten dollars at that time however, meant considerable money, living expenses being comparatively small. I then and there succeeded in having the dues raised to $12 a year, and the salary of Mr. Bernstein to $20 per month. The members of the congregation befriended one another, and were like one family.

Edmund Scheuer

In the Fall of 1871, the widow Jacobs, mother of five children, came to me in great distress. Her twelve-year-old daughter, Pauline, had lived for five years in Appleton, Wisconsin, in the home of the wealthy Hammel family, former residents of Hamilton. The Hammels having great affection for the lovable child were anxious to adopt her and requested from Mrs. Jacobs a legal release. I advised her of [illegible] to refuse. Pauline subsequently returned to Hamilton, a handsome and refined, well bred child. Though coming from the luxurious Hammel home she immediately adapted herself to her humble surroundings [illegible] and of [illegible] My home was [illegible] where finding congenial company, Pauline spent most

(Continued on page 101)

Judaism: A Totalitarian State

Will The Jews Unite With The Arabs In A Semitic Racial Empire ?

By Dr. Arthur A. Feldman, Rabbi of Anshe Sholem Congregation, Hamilton, Ontario.

Whether we like this form of social order or do not like it, the latter, for one reason, on account of the inhuman treatment accorded to our German brethren by the brutal Nazi rulers, Judaism, to our knowledge, was the first totalitarian state ever consciously and planfully conceived and put into practice.

The very little we know of the history of the origin and inauguration of this state is recorded in the books of Ezra and Nehemiah. The constitution of the state is contained in the Bible, notably, in the Torah, as the Five Books of Moses are primarily called. The author of the constitution, the founder and leader, was Ezra the Scribe, in Palestine, about 2500 years ago. He unselfishly effaced himself, giving all the glory to the legendary figure of Moses who lived long before him.

But the Talmud guessed something of his great merit and pays him great honor in the saying: "Ezra was worthy that the Torah be given through him, had not Moses preceded him" (Sanhedrin 20). What Ezra began, the Pharisees and early rabbis completed, and the later rabbis zealously guarded, patched up and improved on when needed.

The central idea of a totalitarian state is that everything in it must be turned and directed towards, all in it must subject all they are and have to one supreme aim and end, and there can be no other loyalty whatever.

The Jewish aim and end was the glory of God, but, in truth, the glory and greatness and supremacy of the Jewish people, the chosen of God, the purpose of all creation, the greatest nation on earth, around which all events on earth revolve. This idea found its most magnificent expression in the prophetic sermons found in the second part of the book of Isaiah (XL-LXVI). Ezra made this idea his own to its full extent.

Accordingly, we find in the Torah, compiled and rewritten by Ezra, passages such as this: "This day the Lord hath commanded thee to do these statutes and ordinances; thou shalt therefore observe and do them with all thy heart and with all thy soul. Thou hast avouched the Lord this day to be thy God, and thou wouldest walk in His ways and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice. And the Lord hast avouched thee this day to be His own treasure, as He has promised thee, and that thou shouldest keep all His commandments; and to make thee high above all nations that He hath made, in praise, and in name, and in glory, and that thou mayest be holy people unto the Lord thy God, as He hath spoken" (Deut. XXVI 16-19).

A prayer book is the most characteristic expression of the hopes and aspirations of a people. This is true also of our ancient prayer book. The Sabbath afternoon prayer says: "Thou art one, and Thy name is one, and who is like Thy people Israel, one nation on earth." A saying of the Zohar puts it in this way: "God, the Torah and Israel are one."

The totalitarian character of Judaism, [illegible] the Jews served it with their whole heart, and loyalty without reservation was given to it. When, politically and economically, reality belied the glory and supremacy of the people, imagination was ready to postpone their fulfilment to the end of days, when the Messiah will come. This is evinced by such writers as, e.g. Trito-Isaiah, as the post exilic author of chapters LVI-LXVI of Isaiah is commonly called, and by the apocalyptic literature rich in such prophecies.

At the beginning at least in the time of Ezra and Nehemiah racial purity was one indispensable condition of membership in the "Congregation of God," which was one name of the new totalitarian state.

Those who entered had to prove that they were of pure Jewish blood by presenting their genealogies which were of very spurious character indeed. Many whose pure Jewish origin was doubted, both laymen and priests, were simply excluded from or thrown out of the community. It was in the time of Ezra and Nehemiah that the Sa-

(Continued on page [illegible])

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Commentaries

(Continued from page 5)

dragged one civilized land back into a state of "Jungledom." What a horrid spectacle of the degeneration of a once cultured people does Germany present!

We Jews, the pioneers of human freedom and brotherhood, have especially been witnesses to the bitter fruits of this nationalistic and racial madness. In our tragic, yet heroic, story is now recorded "The Crime of Nuremburg" along with the older woeful crimes perpetuated against the defenseless Jew.

We need not enlarge upon the evil of nationalism lest we desecrate the sanctity of the holy Rosh Hashonah hour. But Rosh Hashonah is a reminder to the Jew that he be not carried away by this madness of chauvinism. Surely a Vladimir Jabotinsky is not in harmony with the great spiritual heritage of Israel when he calls upon the Jew to "militarize" himself in every land in defence of Jewish rights.

We Jews need not despair because the heathens continue to rage against us. We know that Israel's citadel is invincible for its foundations are spiritual. Israel's duty is not to lament but to labor for the better day.

Our Wailing Wall has ended with the year seventy of the common era. That Wailing Wall as we ourselves saw it but a month ago in the old city of Jerusalem, is but a sad reminder of the world's hostility against us through the centuries. But the new Jewish life is dominated by a song, a song of labour. In the new Palestine it is the song of the Chalutzim, building and reclaiming the land of Israel. For us in the Diaspora, our life must become dominated by a similar song, to labour for human redemption from dishonour, injustice and the pestilence of racialism.

In this spirit, if we truly live and work, we Jews shall yet stand by the graveside of our traducers in the future as we stood by the graveside of our persecutors in ages past.

Rosh Hashonah's appeal for human brotherhood may at present not be heeded. But a day must come when it will be heard. That will be when men think more of goodness than of cleverness, of love rather than of hate.

Men will yet greet The Feast of Human Brotherhood with such delight as one, long deaf to melody and speech, who hears again the carol of a song and the voice of a friend.

Against that time shall the Jew count his ancient years.

Rosh Hashonah Greetings From The Premier Of Nova Scotia

On the occasion of the celebration of the Jewish New Year and Day of Atonement, I take pleasure in extending, through the medium of the *Canadian Jewish Review*, to those Jews who have made their homes in Canada, my very good wishes for their happiness and prosperity during the coming year.

I trust that they may long continue to play such an important part in the business and cultural activities of the Dominion as they have done in the past.

Angus L. Macdonald

Canon Shatford—In Memoriam

Let a word of loving tribute be inscribed to the memory of Allan P. Shatford. For though nominally not of us, yet was he definitely related to the Jewish people.

Allan Shatford never hesitated to speak to Israel and for Israel. This gifted Christian preacher was a sincere friend of the Jew as he was of all mankind.

We personally mourn profoundly his departure, for he was our comrade in the holy war against prejudice and intolerance.

We are glad that this noble man was our friend. We shall ever cherish the crystalline purity of his being, his lofty mind, his profound humanity. We are of the conviction that Allan P. Shatford has joined those

> ". . . . . immortal servants of mankind
> who from their graves watch by how slow degrees
> the world-soul broadens with the centuries."

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The Task Of Our Generation Is The Realization Of Zionism

By Rabbi Julius Berger, of Shaare Zion Congregation, Montreal.

(Editor's Note: This article was written after Rabbi Berger's recent return from Palestine.)

Across the leaden skies of Israel's destiny during the past year, there is just one ray of light; in the hope which it brings and the cheer that it gives to the vast majority of our people, it is undoubtedly the brightest event in 1860 years of Jewish history. The promise of November 2, 1917, made by Great Britain in the justly famous Balfour Declaration concerning Jewish aspiration in Palestine is being fulfilled. Palestine is to become in this new day what it was of old . . . . the reservoir of Spiritual Truth and the source of new conceptions in social justice and human progress and achievement.

Mass discrimination . . . a habitual phenomenon in Jewish life . . . seems to do the ancient Land of Israel a good turn. Instead of perishing from political and economic persecution, instead of wandering purposelessly from country to country, instead of existing on non-productive work and becoming spiritually maimed, the Jewish masses seek another course. The multitude of Jewish emigrants whose means of subsistence have been destroyed, is being concentrated in one territory for the purpose of creating a way of life adjusted to its ideal and material interests. This is the extreme need of Jews today.

Accordingly, the problem of Palestine is not one of politics; but, one of immigration, colonization, sanitation, and education.

It is toward a solution of this problem that the Keren Kayemet, the Keren Hayesod, and the Histadrut will have to bend their united efforts for the next few years. . . the Keren Kayemet, to buy land; the Keren Hayesod, to provide machinery and livestock for colonization; the Histadrut, to supply the man and muscle power which will drive the tractor and mule-team on the land.

It must be borne in mind that notwithstanding the encouraging growth of the number of Jewish immigrants in Palestine, the influx of our coreligionists there does not measure up to the imperative, critical needs of our people. Palestine must receive an immigration numbering millions from the Diaspora.

But, can Palestine absorb such millions? The answer is, yes, provided, Palestine is first rebuilt. Contemporary Palestine does not yet have room for new millions. The immigrants who come there, today, are making room for others, as well, to come. The immigrants who come today do not come to the country accepting it as it is. They are creating a new Palestine. They settle not in the land as it is today; they are creating within it a new country, settling only in those fresh places which they themselves evolve and endow with their own creative powers.

Not in Nablus, not in Gaza, not in Ramal, not in Tul-Kerem, . . . not in these Arab communities does one find Jews. Nor does one find them in the eight hundred or

(Continued on page 133)

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The Dictatorship Of Man Versus The Kingdom Of God

By Rabbi S. Herschorn, of Montreal

The future historian in reviewing the events of our times will undoubtedly have the following sentence flashed through his mind: "Just one decade after the nations fought a great war hoping to make [illegible] the world safe for democracy they began to be worried and looked for means of making democracy safe in the world."

[illegible] was the apprehension so great of the danger [illegible] coming [illegible] freedom [illegible] press and [illegible] of the [illegible] that are at work [illegible] of our freedom [illegible] press speech and the assemblage. Still [illegible] would [illegible] of people [illegible] danger.

[illegible] freedom [illegible] was considered as a [illegible] disease. The apprehension is based [illegible] and [illegible] restriction of freedom of a certain kind is now regarded as an historical necessity that was brought about by the present economical distress which is world wide in its scope and international in character.

It is admitted that a limitation of economic freedom in the form of [illegible] planning is greatly needed to pull the world out of its own troubles caused by this age of plenty. The increased productive capacity of our industry brought into existence a distressing state of affairs. In one place products are piled up waiting for the purchaser, in another place unemployed men have no means to buy the necessities of life. Some planning is needed to balance the two extremes and to remove their evils.

Unfortunately such a planning can not be undertaken on a [illegible] scale and must be confined within the borders of every nation [illegible] making the economic life of the citizen a matter of State action. A strong central government has to issue orders to be fulfilled by millions of people. Such a condition brings to the fore the importance of the State, giving it such a prominence as it has never had before. The State becomes not only a political but also an economical unit and the more power and authority is assumed by the State, the smaller is the freedom of the citizens. Thus has the modern tendency to centralisation become a menace to individual freedom. Hence comes the widespread apprehension and fear of dictatorships.

There are many who desire to enlarge the power of the State and to extend its authority far beyond the limit of economic necessity even into the spheres of education, morals belief and general outlook on life. A new idolatry has arisen lately. Its form of worship is glorification of the State and singing hymns to Totalitarianism. I call it idolatry because such a policy is incompatible with religion. Even its very first success in the countries where dictators came into power is partly due to the fact that the influence of religion has weakened.

People who lack the strong backbone of a religious Spirituality and moral stability also lack, very often, the courage and ability to get along in life independently. They can not make for themselves the important decisions that life calls upon them to make. They can not even think their problems through properly. Any strong man who comes along and offers to take the burden off their shoulders, promising that the State will do everything, that it will regulate all their life, that it will take over all their problems and make for them all the necessary decisions for the small price of their unconditioned obedience, becomes a Savior and is worshipped like an idol.

Religion can not face indifferently the spread of such an idolatry. A centralised government will not only have the greatest influence on the character and mentality of the generation but it will simply mould the souls of the citizens and shape their destiny according to the will of those in power. It is very erroneous to think that only the Communistic militant atheism is dangerous to religion.

Any other form of dictatorship is just as dangerous as the Godless communism. Religion and totalitarianism have two diametrically opposed back-grounds and pursue two different philosophies. Religion places the greatest importance upon the individual. A single Soul is a world for itself. Religion gives the highest estimate to human values, on this basis it demands from man moral uplift and spirit-

(Continued on page 106)

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ROSH HASHONAH GREETINGS

The Young Jewish Offender Arrives Before The Court

What Brings Him There? How To Keep Him Away?

By Esther Levitt, Jewish Probation Officer, Montreal Juvenile Court

Those who visit the Juvenile Court are inevitably amazed and shocked at the numbers of young offenders appearing before the Court each day. These children who find themselves in this unhappy situation are there through a combination of circumstances over which they have no control.

The first task of the Probation Officer is to put the parents and the child as much at ease as possible in order to diminish their terrible fear of **the Court.**

It is then the work of the Probation Officer to make a study of the home background, school standing and recreation facilities in and around his locality. This together with an examination of emotional difficulties and physical disabilities, made for us by a consultant psychiatrist of the Mental Hygiene Institute, begins to give us a picture of the environment in which the child finds himself.

Experience shows that the early years are the most important in the development of the child. This is the time for forming habits and behaviour patterns which are the determining factors for future conduct. Education and training should begin at once and should aim to equip the child for self support.

A study of the home background in which the delinquent has received his early training, can readily point to the causes which lead to anti-social behaviour. Our first consideration is to interpret to the parents the child's needs. This is at best a slow, uphill climb. It is frequently necessary to remove the child from his home and place him in a foster home or institution. The following is a case in point:—

In a dilapidated building which should be torn down, Mr. and Mrs. Z. live with their son Abie aged ten. They are on relief. They have a few sticks of old furniture; their fuel is wood which the father picks up in the neighborhood. Mr. Z. who is feeble-minded and somewhat unbalanced, feels little love for his child. Mrs. Z. overprotects Abie. All three are dressed in dirty rags. They never have sufficient food. Abie, who is a very bright and likable boy, goes to school, when he isn't playing truant, with [illegible] food under his belt. He spends his spare time hanging around corners, for there is nothing [illegible] his home.

This boy [illegible] needs is a kindly [illegible] feel at peace with the world and enter the happy [illegible] far in making it a small [illegible] world.

There are kindly aunts and uncles. Arrangements are being made with [illegible] home with his own [illegible] And it is [illegible]

(Continued on page [illegible])

Rosh Hashonah Greetings From The Prime Minister Of The Province of Quebec

[illegible]

The Corner Grocery Store

By Florence Hutner, of Toronto Federation

The little bell ringing through the store, as the door opened, summoned Mrs. Gold from the kitchen in the rear. She came bustling in in her starched petticoats, bobbing her head to the customer.

"Please, if you don't mind, close the door. The flies are terrible."

"I'll have five cents' worth of beans and a little bag of salt," the customer spoke hesitatingly, as if ashamed of her order.

"When will you be ordering for the Yom Tov, Mrs. Chapman?", the shop-keeper's hand shook a little as she reached for the salt on the third shelf.

"This year, it's on Saturday and Sunday. I won't make such a fuss . . . . . Mrs. Gold, you accept the vouchers from the relief?".

"Sure, sure. Just leave it with me. I'll have my Ethel mark it in the book." She did not look at Mrs. Chapman as she handed her the parcels. The little bell rang sharply as Mrs. Chapman hurried out.

"Ethel, come here and put Mrs. Chapman in the book." Mrs. Gold called through the kitchen-door. "I knew he wasn't working, poor man. Here is their voucher. Put it in the book. Ethel, a bag of salt and five cents' worth of beans. Oh, those flies, at this time of the year, too."

"Mrs. Gold, kin I use the phone?" Morris opened the door so quickly that the bell almost missed its ring.

"Sure, sure, Morris. Is something wrong again?"

"I gotta call the doctor. Maw just burned her hand something awful. Gosh, where's the number?". His dirty fingers fumbled with the dial of the telephone. "Hello, is that the doctor? Say can you come quick? It's Morris Levy speaking. It's Maw, she burned her hand. All right, thanks, doctor." He hung up and smeared his fingers across his face. "Gosh, Mrs. Gold, it's a good thing I was home. All the kids are cryin' and Maw almost fainted. Thanks". He ran out, leaving the door open.

"Ethel, quick, the flies. What do you think we can do for the Levys? Such trouble that woman has! She's so sick and six kids to look after. Her husband's a bum. He's never home. Maybe the Federation can help her. Ethel, this afternoon, you go over to their office and see that worker who looks after Mrs. Slober. It's a shame for that Mrs. Levy."

That afternoon, Ethel Gold called at the office of the Jewish Family Welfare Bureau. She gave the Levy's story to the worker. Ethel was a little glad that, although twenty-four, she was still unmarried, as she told Mrs. Levy's marital troubles. Mrs. Levy had been married at eighteen and was only thirty now. Her husband had been a good man when they married; now he spent his time at the corner pool-room. On occasion, he even beat his wife. He was irritable and swore at the children. His offenses were innumerable. Ethel told of her mother's attempts to "talk to Mr. Levy".

(Continued on page 124)

Rosh Hashonah Greetings From The Prime Minister And President Of The Council Of Ontario

I am very glad once again, through the courtesy of the *Canadian Jewish Review,* to extend good wishes to my fellow citizens of the Jewish faith in Canada on the occasion of the New Year and High Holidays. I sincerely trust that the coming year will be one of peace, progress and prosperity, to which we may all contribute in our own individual spheres, and in which we all may share.

M. F. Hepburn

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Making Youth Acquainted With The Spiritual Possessions Of Israel

A New Deal For Orthodox Judaism

By Rabbi Lazarus Axelrod

Six years ago, a young and highly successful rabbi of a New York temple resigned from his pulpit on conscientious grounds. He entered the Julliard School of Music, developed and perfected a mellifluous voice, and ultimately emerged as a radio star of importance. Millions of his ardent admirers thrill to the dulcet tones of this romantic singer, known over the air as Anthony Frome, and popularly styled the Poet Prince.

In his farewell address to his congregation, the operatic rabbi vehemently denounced American attitude towards Judaism. "A mercantile atmosphere had descended upon the synagogue," he declared. "Jewish youth is drifting ever further from the fold—Science has replaced religion; Sigmund Freud holds more sway over the affairs of men than the high priest ministering in his temple—Lindbergh's exploits in the air, and Byrd's expeditions to the polar regions receive world wide acclaim, while Jewish culture and religion are regarded as obsolete and belonging to an era which is past."

The assertion of the tender-conscienced rabbi are worthy of consideration.

Jewish youth to-day, filled with collegiate atmosphere, are nourished by modern literature and scientific conceptions of religion, looks askance at traditional Judaism, which, with its unintelligible form of worship and its strict adherence to the Mosaic and Rabbinic codes, is regarded as an eccentric, fossilized form and inconsistent with modern demands.

Orthodox Jewish religious education is largely confined to a few years of wearisome drudgery at the Talmud Torah, culminating in the pretentious and stagey bar-mitzvah ceremony. The confirmant, far from consummating his sacred vow to perpetuate the cause of his people, finds himself in an environment which is foreign to his religious sentiments, and he is forced to readjust his standards of living to conform to the social and ethical demands of his community.

Unacquainted with the incommensurable spiritual possessions of Israel, possessions of infinite worth and transcendent value, our young man takes his place in the university, the medical school, the law office and the workroom, and directs his energies towards the furtherance of his practice and secular studies, and the betterment of his social and financial standing. He becomes affiliated with one or more of the numerous clubs and associations, which, though proudly operating under the Jewish banner, have little in common with Jewish ideals and aspirations.

The Orthodox synagogue, sadly lacking in decorum and offering little in the way of spiritual elevation, is shunned by our enlightened youth, and is visited only at given periods, principally on the Terrible Days and on the occasion of Simchoth and Yahrzeit.

The Elders of Israel perceived this radical change in its offspring's attitude to religion, sighed "Nebich," remained impassive, and stubbornly refused to modify and render more attractive the synagogal service. A spiritual barrier developed between the veterans of Judaism and the new generation. They could not see eye to eye with each other on the subject of modern religion. The maxim "Like father, like son" does not apply, evidently, in the complicated case of modern Abraham and Isaac.

As a consequence, the beauty and sweetness of the Jewish mentality and outlook, with its high faith and invincible courage, its all-conquering optimism and inner freedom, are unknown to the young Jew and Jewess of to-day. Their knowledge of Judaism is limited strictly to a few scattered childhood impressions gathered in the home and synagogue: the lighting of candles on Chanukah, the puerile masquerade on Purim, the struggling blast of the Shofar on Rosh Hashonah. They have a smattering of Israel's outstanding personalities, an Einstein, a Rothschild and a Helfetz.

They know that there is a strong tide of anti-Semitic feeling throughout the world. They are also aware of the fact that numerous clubs and popular resorts cater only to a "restricted" clientele. Small wonder, then, that many young Jews, unschooled in the study of Jewish his-

(Continued on page 103)

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Review Of The Year 5695

By Harry Schneiderman and Melvin M. Fagen.

(Editor's Note: In reprinting this article, credit is given to the American Jewish Committee, and the Jewish Publication Society which issues the American Jewish Year Book in which this article is to appear.)

Introduction

Whereas, during the two preceding years, the attention of Jewish communities throughout the world was focussed, almost to the exclusion of their own interests, upon their sister-community in Germany, there were signs during the past year that, while Germany continued to be their chief interest, Jewish communities were giving increasing attention to their local concerns. This tendency was a result chiefly of two factors.

On the one hand, was the melancholy realization that the Jewish situation in Germany was not a temporary aberration of a civilized people driven to unconscionable excesses by a spirit of desperation, but the deliberate premeditated policy of a ruling clique ruthlessly to exterminate German Jewry,—a policy springing from a maniacal adherence to a fanatical dogma of race-nationalism. On the other hand, it became increasingly evident during the past year that malignant forces which had been unleashed by Nazidom were threatening the welfare of Jews in a number of countries outside of Germany.

Because of the recognition of these two tragic facts, Jewish communities outside of Germany, while continuing to help their brethren in that country, made more intense efforts to strengthen their community life and to resist the onslaught of the forces of intolerance, malice, and hatred which were emboldened by the Nazi example to become more vocal, more aggressive, and more ruthless than in generations past.

In this struggle, the Jews were encouraged, in some countries, by the sympathy and cooperation of Christian leaders, who realized that the human sacrifice of which the German Jews were the victims is the very negation of Christianity, and who watched with amazement and indignation the shameless efforts of the race-nationalists in Germany to subjugate the church.

Thus, while Jewish communal life resumed a more or less normal course, yet it was apparent that, in many quarters, the feeling was spreading that anti-Jewish forces, unprecedently powerful, pernicious, and unscrupulous, were at work, and that on the outcome of the struggle against those enemies depends to a large extent the fate of future generations of Jews.

Canada

The oustanding event of the year for Canadian Jewry was the Manitoba trial based upon a libel statute recently passed which makes "the publication of a libel against a race or creed . . . tending to raise unrest or disorder among the people" actionable by a suit for an injunction and damages. An anti-Jewish newspaper, The Canadian Nationalist, in its sixth number circulated among its readers in the city of Winnipeg in the province of Manitoba a story attributing ritual murder to the Jewish people. A temporary injunction was granted on October 13, 1934, and hearings were set for the permanent injunction on November 7. Captain William Tobias of Winnipeg was the plaintiff and William Whittaker, the publisher of the newspaper, was made defendant.

On November 7, the injunction was extended. Whittaker appeared, dressed in the regulation brown Nazi uniform. Chief Justice MacDonald who heard the pleadings expressed surprise that the defendant's lawyer even dared to come into court to "justify such an accusation." On February 13, 1935 the case came before Mr. Justice Montague who granted a permanent injunction after the defendant had refused to continue the trial.

The province of Quebec was the principal scene of anti-Jewish propaganda. The campaign culminated on May 16 with the introduction of a bill in the Quebec Legislature to force Jews, to keep their stores closed — on Sunday. Surprisingly enough, this bill was supported by Premier Taschereau who, although, twenty-five years ago, he had voted for a bill granting full right to Jews, now declared that if the Legislature could constitutionally repeal the section of the law affecting Jews he would vote for it.

In an effort to stop the circulation of anti-Semitic propaganda in Ottawa, charges of libel were brought by A. J. Freiman, president of the Zionist Federation of Canada, against Detective Jean

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THE Technical Schools of the Province of Quebec, in the mind of their founder, the late Sir Lomer Gouin, were to supply to the business and industrial corporations of the Province, men of ability and knowledge. The legitimate goal of Sir Lomer Gouin has been achieved and today skilled labour, experts in all trades possessing a competency confirmed by official diplomas from our Technical Schools, are available for positions of trust in the industrial and commercial fields.

I believe it is the duty of the employers of the Province of Quebec to acknowledge the ability of those men by giving them preference in all spheres, as this shall not only constitute a recognition of the work that has been done by the Government, but also a move towards co-operation, a move which is today more tha[illegible]ever, an essential element to the welfare of our Province.

Foremen, engineers, department heads, managers, shop superintendents, accountants, etc., are to be found today amongst our own people. We cannot too much impress upon all concerned all that would benefit to the Province and to Canada at large, by a complete understanding of this situation.

Corporation directors, managers, and in a general way, employers of all categories, should fully realize that by entrusting to our school graduates part of their responsibility they are promoting the success of their enterprises. By so doing, they are certain to have not only men of recognized competency but also men having the same mentality as that of those under their supervision.

It is sometimes difficult to fully grasp the consequences of certain attitudes in the choice of men but I am confident that in advocating due encouragement to our Technical School men we are not only living up to the spirit of co-operation and good-will sponsored by our forefathers, but we are also contributing to what is today the aim of all public-spirited Canadians, that is a better understanding between all groups for what has to become a greater and more prosperous Canada.

Let Us Employ Our Technical School Men!!

ATHANASE DAVID, *Provincial Secretary*

Tissot of the Ottawa Police Department. Tissot was suspended by the chief of police for circulating an article and a cartoon published originally in Le Patriote, a French-language newspaper of Montreal, which was libelous of Mr. Freiman as a Jewish leader. The defendant was also engaged in a conspiracy to set up a League of Christian Merchants aimed against Jewish businessmen.

But such manifestations of chauvinism have appeared even in higher quarters. Minister of Labor Arcand of Quebec, a member of the Taschereau cabinet, has urged fascist groups to adopt the slogan "make your purchases from our people only." He attacked the "disloyal element with whom they have to compete", and the "business control which rests in the hands of those who are not of us." Even La Semaine Religieuse, leading Catholic weekly of Quebec, has spread the accusation that Jews are an immoral people and thereby their persecution, as in Germany, is justified, though, the paper warned, the methods desirable in Canada would not be so "Teutonic."

The Canadian Jewish Congress has taken an active part in combating propaganda against the Jewish people. It reported early in June, 1935, that 64 committees had been organized to combat defamation, and that during the year a total of 268 defamation cases had been handled.

Great Britain

Pursuing her traditional policy of refusal to accept any commitments which would disturb the balance of power on the continent, Great Britain has found herself, in foreign policy at least, veering toward a sympathy for Nazi Germany. Inevitably, this appreciation of the Third Reich has caused a turn away from the widespread antipathy with which the practices of Hitlerism were first greeted in England. Following Chancellor Hitler's speech to the puppet Reichstag in May, 1935, British political leaders were willing to let bygones be bygones and take the Nazis at their word. Then came the Anglo-German naval agreement which, following soon after the anouncement of submarine building on a large scale by Germany, and British pronouncements at Geneva against violations of multi-lateral treaties, sounded a false and disturbing note. Furthermore, in a speech in June 1935, the Prince of Wales proposed with almost unusual warmth that the hand of friendship should be proffered to German war veterans. In an article in the Daily Express Malcolm Thompson, said that Hitler's biggest victory in England has been the conversion of the London Times.

He was forced to report, after analyzing the attitude of the press and the state of liberal sentiment in England, that there was "a large body of opinion favorable to the German point of view, willing to make terms with Germany, offering concessions to the ambitions of Hitler." This new evolution in British opinion was well illustrated after the visit of Lord Lothian to Germany and his interview with Hitler. He explained that the pathological forms which Naziism had taken were due simply to the suppressed desire for equality of rights and fair treatment.

On the domestic scene, Sir Oswald Mosley continued to expound his fascist program, becoming more

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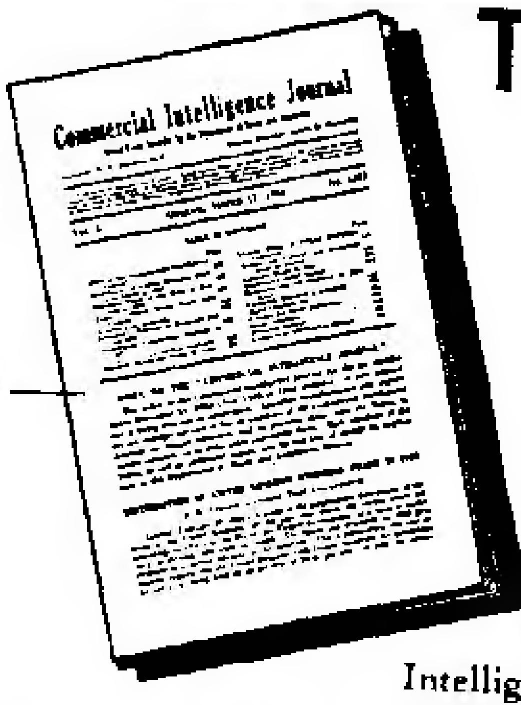

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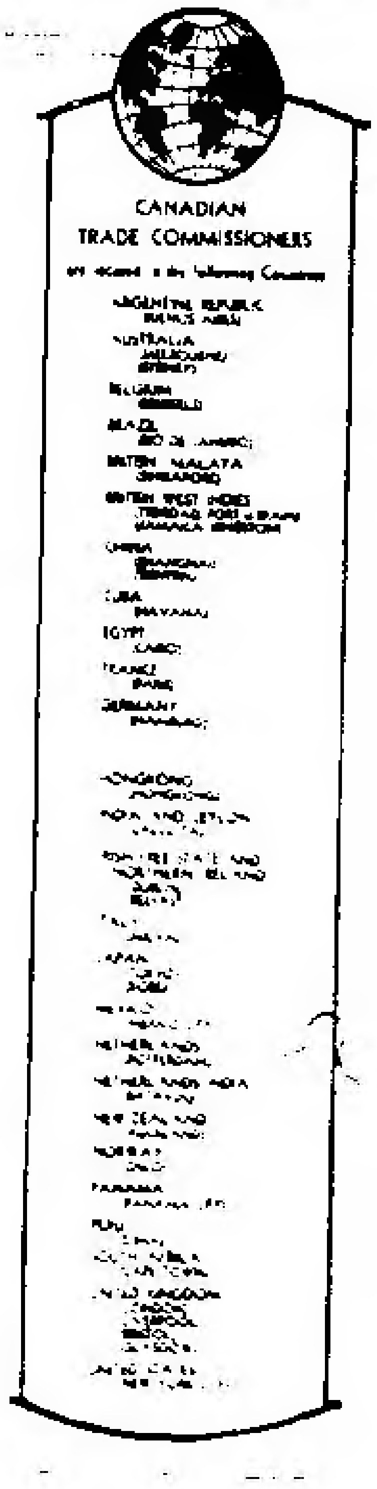

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anti-Jewish as his other policies are seen to be less attractive to the English mentality. On December 17 1934, Mosley and three of his henchmen were tried at Lewes on a charge of "riotous assembly." Challenged to debate by the Anglo-Palestine Club, he refused to engage in any such encounter unless the Jewish question would occupy a time proportionate to the number of Jews in the general population, and Sir Herbert Samuel, leader of the Liberal Party and first High Commissioner in Palestine, would be his opponent.

In the field of philanthropy, one of the most important decisions made by the British Jewish community was to organize a separate appeal for Polish Jewry, which was launched on March 29. The appeal was issued jointly by the Federation of Jewish Relief Organization, the Federation of Polish Jews, the Ort, the Oze and the Association of Rabbis. It was endorsed by the Board of Jewish Deputies.

Perhaps the event of the year for all England was the Silver Jubilee Celebration for the King. An address on behalf of the Jewish community signed by Neville Laski, president of the Board of Deputies, and Leonard Montefiore, president of the Anglo-Jewish Association, was delivered to His Majesty on May 12. The address ran:

"We desire to assure Your Majesty that in the expressions of loyal affection which the auspicious event is evoking from the millions of your loyal subjects of every creed and race in all parts of the world. Your Majesty's subjects of the Jewish faith yield to none in the depth of their loyalty or the sincerity of their feelings. During Your Majesty's long and arduous reign, your Jewish subjects have shared in the efforts, the endurance and the triumphs of their fellow-countrymen with a deep sense of devotion to the Throne under the British commonwealth of nations.'

Union Of South Africa

The government of South Africa has, during the past year, with exemplary dispatch taken positive steps to stamp out propaganda and agitation aiming to stimulate anti-Jewish sentiment. On October 29, 1934, the government outspokenly outlawed the Nazi Party in southwest Africa, the mandated territory, membership in which was made grounds for criminal action. As the basis for this decision, the government pointed to the connection between the Grey Shirt organization in Southwest Africa and the German National Socialist Party. It cited the fact that the local "Fuehrer" of the Nazi party in Southwest Africa was appointed by the party leaders in Germany, and was responsible to Hitler himself. This organization, therefore, established a dual allegiance which was incompatible with the sovereignty of the mandatory power.

A most important exposure which effectively discredited anti-Jewish propaganda in South Africa was the decision on August 21 by the Supreme Court awarding Rabbi Abraham Levy a $9,000 judgment in a defamation suit against three outstanding anti-Jewish propagandists: Harry V. Inch, Johannes Von Moltke, and David Olivier. These defendants had circulated a document which, they claimed, was taken from the Port Elizabeth Hebrew congregation where the plaintiff, Rabbi Levy, was the spiritual leader. At the top of the document were Hebrew characters in red ink signifying "Kosher for Passover," and "The Book of Chronicles." The documents purported to have been written by a Jew and displayed a blasphemous attitude toward the Church, a plan of Jewish Imperialism and socialism, and a proposed attack on the Grey Shirts, the local Nazi group. The court did not delay in pointing out that the document was either the creation of Inch himself or prepared with his connivance.

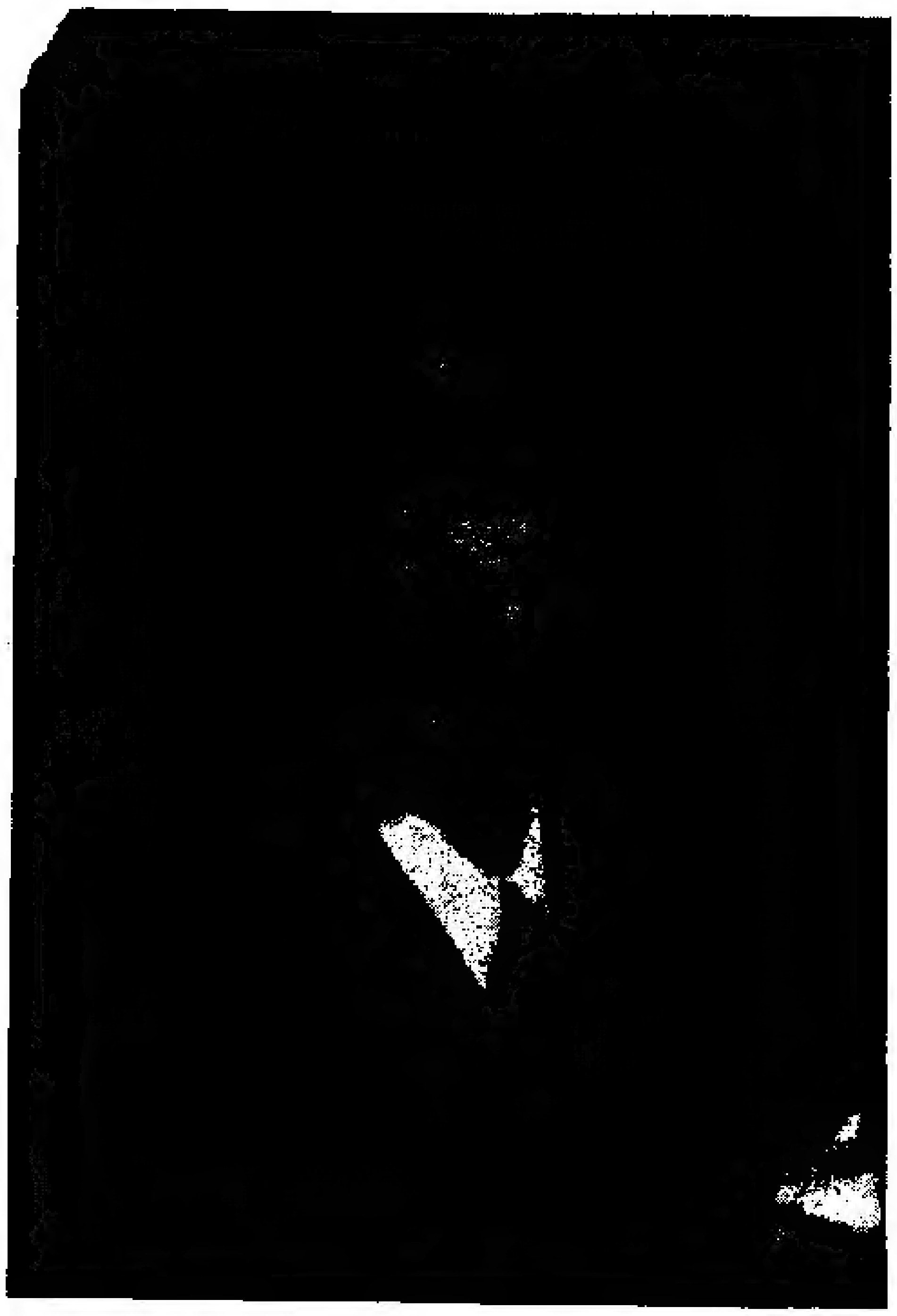
The story was found to be completely false; and as to the charge that Jews were connected with a plot to control the world, Dr. Nahum Sokolow testified regarding the malicious falsity of this libel. The court finally decided that "the document was the work of an ignorant forger," and that Inch had participated in its distribution. On February 3, after a supplementary criminal trial for distributing a forged document," perjury, and theft, Inch was sentenced to six years and three months imprisonment. A third trial lasting from February 5 to 9, 1935, resulted in the acquital of Inch on a charge of forging the document himself; the court having failed to find conclusive evidence that the accused had personally concocted the document.

An important statement regarding the boycott of German goods was made by the South African Minister of the Interior, Mr. J. H. Hofmeyr, speaking at Cape Town University. Prefacing his remarks with a hearty endorsement of General Smuts's views on "toleration as the very cornerstone of liberty," Hofmeyr said that although individuals may properly boycott freely, "no government can view an organized boycott without concern."

Palestine

Palestine has remained a barometer of the increasing pressure of anti-Jewish tendencies throughout the world. On November 16, 1934, the government granted 9,700 immigration certificates for the subsequent six month period, a figure which called forth protests from the Executive of the Jewish Agency which had asked for 18,600. The memorandum of the Agency pointed out that there was an increasing shortage of Jewish labor, particularly in the orange industry.

(*Continued on page* 33)



Neil Franklin, ten-year-old son of Lazarus Phillips, K.C., and Mrs. Phillips, 654 Murray Hill, Montreal.

Ivan Edward, age fifteen months, son of Lazarus Phillips, K.C., and Mrs. Phillips, 654 Murray Hill, Montreal.

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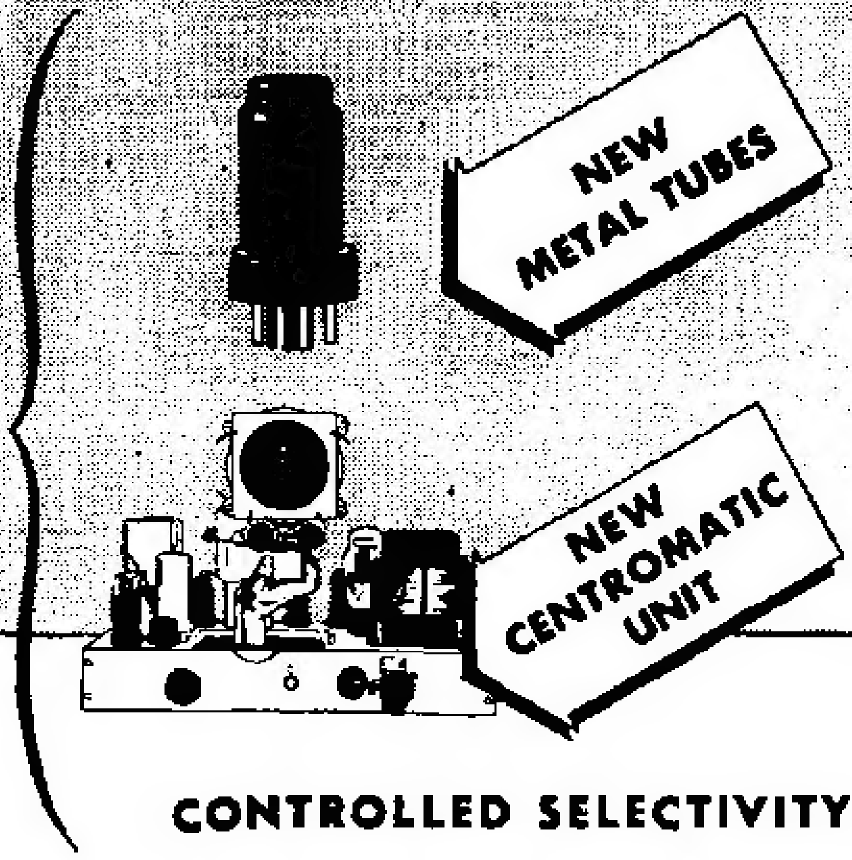

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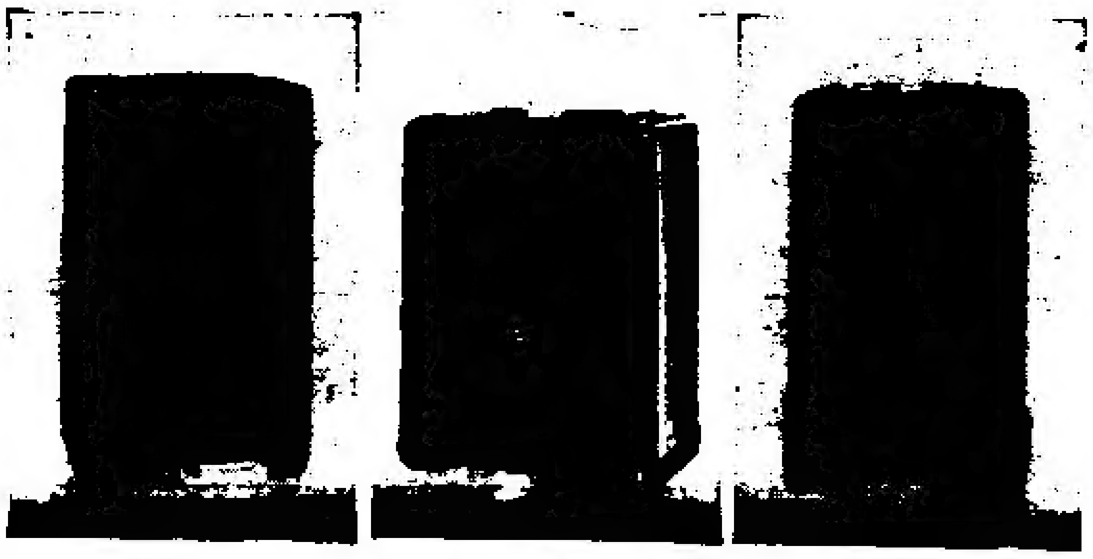

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—*Jacoby*

Mrs. M. Marx, and Mrs. J. H. Marx and sons, Edward, age seven and Lawrence, seven months old, of 6 De Casson Road, Westmount.
—*W. Gordon Mitchell*

Carolyn Ruth, four-year-old daughter of Mr. and Mrs. Samuel Stein, 51 Braemar Avenue, Toronto.

David Sachs, ten-year-old son of Rabbi and Mrs. Samuel Sachs, 355 Palmerston Boulevard, Toronto, who was a prize-winner in the Ashley and Crippen photograph contest.
—Ashley & Crippen

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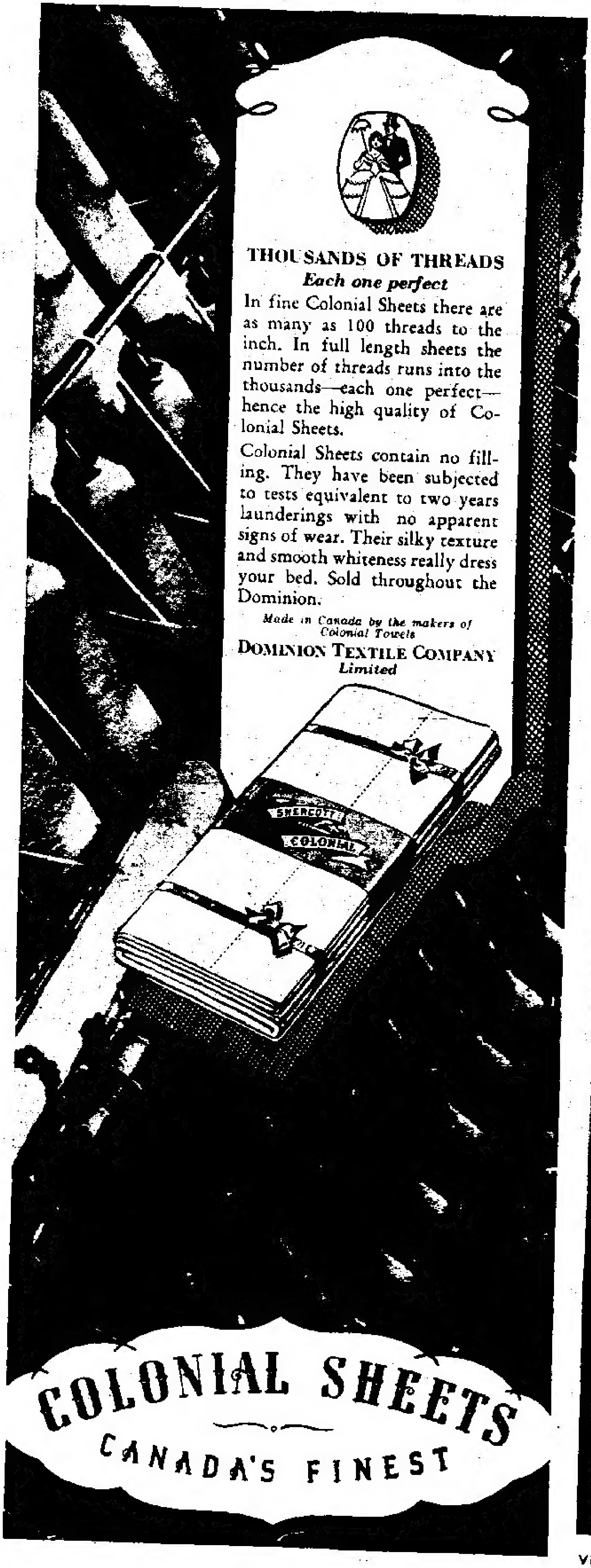

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Simpson Bros.

Vivian Zacks, twelve-year-old daughter of Mr. and Mrs. J. C. Zacks, Marlowe Avenue, Montreal

—*Jacoby*

Miss Rose Goldblatt, daughter of Mr. and Mrs. N. Goldblatt, Park Avenue, Montreal, who recently returned from the Royal College of Music, in London, England, will be giving a recital here shortly. Miss Goldblatt is a former pupil of Stanley Gardner.

– Associated Screen News

◆

Mrs. Morris Shapira, who before her recent marriage was Miss Eva Cappe, daughter of Mr. and Mrs. Samuel Cappe, 78 Grace Street, Toronto. Mr. Shapira is the son of Mr. and Mrs. Meyer Shapira.

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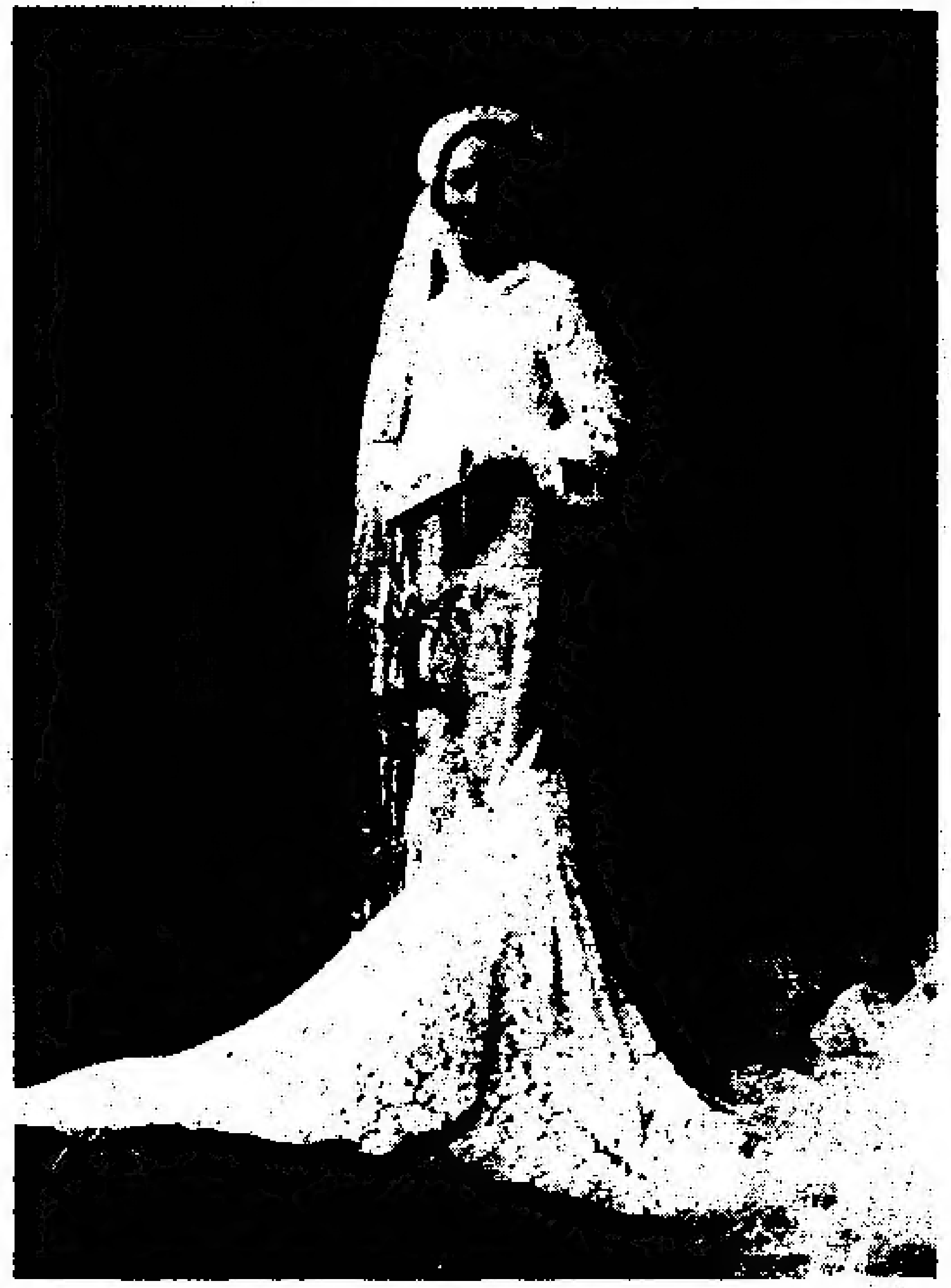
Beruria, two-year-old daughter of Mr. and Mrs. Lionel J. Shine, of Westmount.



Mrs. Maurice S. Applebaum, of Brantford, Ont., who before her recent marriage was Miss Jeanne Cohen, daughter of Mr. and Mrs. Murray Cohen, 72 Beatrice Street, Toronto.
—Simpson Bros.

Meyer Franklin, fourteen-months-old, son of Mr. and Mrs. Harry M. Goldhar, 204 Gilmour Avenue, Toronto.
Ashley & Crippen

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on the occasion of
ROSH HASHONAH

Claire Waterman, five years of age, youngest daughter of Mr. and Mrs. Noah Waterman, 805 McEachran Avenue, Outremont.
—*Van Dyck*

Gerald Ernest, eighteen months old, son of Mr. and Mrs. Henry Shatinsky, Cote St. Luc Road, Montreal. Picture taken at the age of fourteen months.
—*W. Gordon Mitchell*

Esther Harriet, eleven months old, daughter of Mr. and Mrs. Sam Cowan, Sherbrooke Street West, Montreal. Picture taken at the age of seven months.
—*W. Gordon Mitchell*

Gerald Mark, year-old son of Dr. and Mrs. H. A. Sinclair, Jeanne Mance Street, Montreal. Picture taken at the age of five and a half months.
—*W. Gordon Mitchell*

Mrs. S. Shaul, of 641 Bathurst Street, Toronto, and her daughters, Lola, five years old, and Roslyn, seven years old.
—*Simpson Bros.*

◆

Murray Notkin, two years old at the time the picture was taken, son of Mr. and Mrs. David M. Notkin, 5550 Cote St. Luc Road, Montreal.
—*W. Gordon Mitchell*

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The photograph above shows the daughters of Mr. and Mrs. M. S. Gould, of Toronto. From left to right: Ruth, who is a dietitian with the Visiting Homemakers; Margaret, executive secretary of the Child Welfare Council; Pearl, a medical student at the University of Toronto; Geraldine, who recently became the bride of Dr. S. D. Hart of Los Angeles, and Rosalind, a member of the Unnamed Players' Dramatic Club.

- *Violet Keene, (Eaton's, College Street)*

Beverley Monica, age twenty months, daughter of Mr. and Mrs. M. Zweig, 18 Coolmine Road, Toronto
—Ashley & Crippen

◆

Children of Mr. and Mrs. John Black, 476 Grace Street, Toronto: Hazel Joan, seven years old; Ruth Black, 13 years old; Sheldon Stanley, age two.
—Ashley & Crippen

Sigmund Allen, two-year-old son of Mr. and Mrs. L. W. Lightman, 249 Ossington Avenue, Toronto, and grandson of Mr. and Mrs. H. Valikoff, Toronto.
—Ashley & Crippen

◆

Helen Joan, two-and-a-half years old, daughter of Mr. and Mrs. Frank Palter, 88 Falcon Street, Toronto.
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Bernard and Rayetta Schachter, son and daughter of Mr. Aron Schachter, Douglas Avenue, Westmount

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Heartiest New Year Greetings
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Elissa Beth Cole, seven-months-old daughter of Mr. and Mrs. J. F. Cole, of Newark, N. J., and niece of Miss Ida Illion, Sherbrooke Street West, Montreal.

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CLIP - PER - ETTES

The Ideal Pins for Bobbed,
Long and Growing Hair.

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Dependability—

A strong point of Grand'Mere shoes is their dependability. But dependability has not been achieved at the expense of style. In fact, style induces the sale and dependability makes the customer come back for more.

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Irwin J. Light, 13 months old, eight months old at the time the picture was taken, son of Mr. and Mrs. Louis Light, 4310 Old Orchard Avenue, Montreal.

[illegible]

Mark Alan, five and a half months old at the time the picture was taken, son of Mr. and Mrs. J. Shapiro, 4250 Sherbrooke Street West, Montreal.

W. Gordon Mitchell

Marvlee, seven months old daughter of Mr. and Mrs. Sidney Rubin, 5790 Somerled Avenue, Montreal.

[illegible]

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Customers on The
Occasion of
Rosh Hashonah

ATLANTIC GLASS
CO. LIMITED

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Bernard, thirteen years old, and Shirley, fifteen years old, children of Mr. and Mrs. Philip Wood, 67 Dunvegan Road, Toronto.

—*New Paramount Studios*

Marvin Jay (Buddy), fifteen years old; Arnold, nineteen; and David, eight and a half, children of Mr. and Mrs. J. M. Rothschild, 115 Dawlish Avenue, Toronto.

Edyse, four years old, and Earl, twenty months old, children of Mr. and Mrs. Phil Kurtz, 943 Rockland Avenue, Outremont. Edyse was three and a half, and Earl was one year old when the picture was taken.

W. Gordon Mitchell

Review Of The Year 5695

(Continued from page 16)

By the end of 1934, there were, it was estimated, 305,000 Jews in Palestine. Mr. James G. MacDonald, League of Nations High Commissioner for Refugees, reported on July 18, 1935, that 27,000 German refugees had entered the country since 1932. The great number of entry permits which this emigration exacted has made it more difficult for Polish Jews to obtain visa permits to enter Palestine. The Polish Zionist Federation on December 4 protested to the Jewish Agency against the allotment of the 3,000 permits to Poland, which was regarded as an unfair proportion.

In order to prevent illegal immigration, the Palestine police have made drastic efforts to round up suspects. Sir Philip Cunliffe-Lister, British Secretary of State for the Colonies, declared in the House of Commons on December 5, 1934, that 627 illegal immigrants had been deported from Palestine during the year 1934. The situation was dramatically emphasized, when on February 11, 1935, one hundred illegal entrants who had been arrested for deportation went on a hunger strike.

In a memorandum submitted to the Permanent Mandates Commission of the League of Nations on June 3, 1935, the Jewish Agency reported that during the year 1934, a total of $35,000,000 had been employed by Jews in order to acquire 110,970 metric dunams of land, Arabs receiving $8,240,000 for land purchased from them. During the year also, industrial and non-agricultural activity was increased. In a report covering the year 1934, the Palestine Economic Corporation pointed out that "the economic situation presents many of the attributes of a boom, carrying with it the dangers inherent in boom conditions."

This was particularly noticeable in the inflation of land values. Rising rents forced the Government to fix maximum rentals, even in rural districts. The situation was aggravated by a steady migration of Jewish agricultural workers to the towns. Perhaps the most striking index of the growing prosperity has been the thirty-seven percent increase in imports and twenty-four percent increase in exports, over the preceding year. Additional improvements have been undertaken to render the port of Jaffa more advantageous for handling citrus fruit exports in 1935.

The consumption of electricity increased by over sixty percent in 1934; the tonnage of cargo discharged at Jaffa and Haifa by forty-three percent; and there were corresponding increases in agricultural production. But, withal, some observers have expressed fears over the growing industrialization and heavy capitalization of the country.

There were several other events of economic significance. Late in 1934, the High Commissioner for Palestine, Sir Arthur Grenfell Wauchope, announced the transfer of the Huleh concession to the Palestine Land Development Company. The Huleh swamps exceed 55,000 dunams (11,765 acres) in area; and the drainage that is being planned will make available a large area of fertile soil for settlement by colonists, both Jewish and Arab.

On January 14, 1935, the pipe line from the Mosul oil fields was officially inaugurated at Kirkuk. This great engineering feat is about 1,200 miles long and was completed at a total cost of fifty million dollars.

Relations between Jews and Arabs in Palestine have become more disturbed with the increased demand for Jewish immigration permits and with the rise of a new nationalism, stimulated in some instances by Nazi propaganda. The Arabs continue to complain that thousands of Jews are being smuggled into the country; while the counter-charge is offered that thousands of Arabs from Syria and Trans-Jordania cross into Palestine.

Each group has organized forces to check the inflow of the other. On October 28, 1934, the Arab Labor Federation decided to boycott Jewish enterprises because, as its leaders stated, "Jews picket places where Arab workers are employed." On January 4, 1935, Arab leaders addressing the Mandates Commission of the League threatened to "use violence to regulate the situation in Palestine." Attacks by Arabs on Jews have actually taken place; four of them in the week of May 5, 1935, including the murder of Kalman Shapiro, an instructor in the National Labor Organization arousing great concern.

Contrary to the express wishes of the Jewish leaders, the government continues to favor the establishment of a legislative council and other representative institutions in Palestine. British officials are reported to be formulating plans in this direction. On January 1, 1935, a new system of municipal administration was put into effect, taking most of the administrative power out of the hands of the elected mayors and councils of the cities and giving it to a town clerk appointed by the Government. This decision was inspired by the uncovering of a scandal involving the administration of the former Arab Mayor of Jerusalem. On January 24, 1935, after five years' absence from the Municipal Council of Jerusalem, six Jewish councilmen took their seats there.

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British dominions, was suggested, in February 1935, by Moshe Smilansky, President of the Jewish Farmers' Association, who expressed the view that the mandate method of the government had failed because it had hampered economic growth and international trade and had made Palestine a football of intrigue between the great powers.

Hope that Transjordania may eventually be opened for settlement by Jews was evoked on April 1 when the Governing Council of the territory annulled the existing restrictions against the sale of land to citizens of foreign nationality. However, the British administration announced through Sir Philip Cunliffe-Lister in the House of Commons on March 25, that "the possibility of such settlement must depend entirely upon local conditions and upon the advice of the High Commissioner of Palestine."

Relations between the religious factions have not been altogether peaceful. On March 3, 1934, ten persons were injured at Tel Aviv in street clashes between religious and Jews who were not observing the Sabbath, when persons who had attended a meeting of protest against non-observers of the Sabbath, smashed the windows of Jewish shops which were open, and stopped taxis carrying Jewish passengers.

Negotiations were begun in the Spring of 1935 between the Vaad Leumi, the National Council of Palestinian Jewry, and the Central Committee of Agudath Israel in order to establish some unity and peace in the ranks of Palestinian Jewry. The necessity for unity arises in part out of the fact that the Government wishes to be able to speak to one authoritative body as representative of the Jews of Palestine. Yet, the Agudath organization, on April 12, announced the establishment of a new Jewish Agency to compete with the present body and to conduct independent political negotiations with the Government and the League of Nations.

Perhaps the most valuable archeological discovery of the year in Palestine was the unearthing of potsherds at Tel Adduweir, the ancient Lachish, dating back 2,500 years to the time of Jeremiah and confirming biblical references to the period. They were examined by Professor Harry Torczyner, expert on Semitic languages in the Hebrew University. The twelve potsherds were discovered by J. L. Starkey, head of the Welcome Archeological Expedition.

France

Despite the growing Fascist movement in France, the great preoccupation of the Jewish community has been the status and condition of the German refugees. No definite solution of their problem was reached; and, without means of livelihood or personal security, their situation may, the French Jews believe, cause serious repercussions. A new spirit of hostility toward the alien seems to have broken out, as evidenced by the twenty-four hour strike on January 31, 1935, which began in the technical schools of Paris and spread to the medical faculty of the university. According to official statements, however, the demonstration was directed not against foreigners in general but against the number of foreigners who hope to make their living in France after they have finished their studies. It is not denied that in some cases the propaganda against aliens has also been directed against Jews. Many of the foreign students in the French faculties come from East European countries where, as Jews, they are faced with the numerus clausus.

Most precarious has been the situation of the Jewish refugees from Germany and those who fled from the Saar region, following the plebiscite on January 15. An anti-foreign drive of great magnitude has begun, as economic conditions become worse and as events like the assassination of King Alexander at Marseilles influence public opinion. On December 11, 1934, the French government announced that reports as to contemplated legislative and administrative measures directed against Jewish immigrants were false. Yet, the problem of finding work for the refugees still remains. Herr Ernst Toller, the German refugee playwright, has proposed that firms set up wholly or in part by German

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refugee capital be authorized to employ German refugee labor up to thirty-three per cent of their personel.

On December 27, the French Foreign Office refused to extend transit visas held by thousands of Jewish refugees from Germany. The condition of the refugees is, of course, unspeakably bad. Impoverishment increases daily; mental maladjustments are sharpened and assume almost pathalogical forms; the future is completely dark. For some, vocational retraining has been possible. More than 130 German refugee students began work on June 30, 1935, in the workshops opened by the Ort in Paris.

A new plan for settlement of Jews in the French mandated territory of Syria was announced toward the close of 1934 by the French government. It is hoped that as many as 10,000 Jews will be permitted to settle in this Near Eastern territory. Negotiations were conducted with the French government by the Committee for the Defense of Jewish Rights in Central and Eastern Europe. The plan will necessitate the drainage of the valley of Amouk and the lake of Antioch. Small model self-supporting farms for settlers are envisaged. Industrialists, engineers, and artisans, besides agriculturists, are to be permitted to settle.

This new colony, however, will have to face the fact that Arab hostility has been stimulated throughout the Mediterranean region. The latent danger was tragically illustrated early in February 1935, when for the second time in six months rioting against the Jews of Algeria occurred. In August 1934, a savage attack led by a native Moslem nationalist resulted in 40 deaths, pillaging, and a general terror in Constantine. The February outbreak took place in Setif, Algeria. The French Minister of Interior announced that he would visit the scene of the riots. On April 5 the French government warned that to prevent disturbances, a punishment of two years, imprisonment would be imposed upon any person who was convicted of spreading subversive, particularly Nazi, propaganda among the Arabs. The view has been expressed that the attacks upon the Jews are disguised methods of protesting grievances actually directed against the French administration. Undoubtedly, also, there has been a good deal of Nazi propaganda spread deliberately in the French colonies.

Switzerland

Despite the Germanic origin of a large section of the Swiss population, the most vigorous steps have been taken by the government and the local cantons to suppress the vandalism and defamation which Nazi propaganda have sought to stimulate. The Zurich City Council requested the government of the cantons on January 2, 1935, to forbid anti-Jewish demonstrations and ban anti-Semitic publications. The government met this appeal by prohibiting the formation of Nazi Storm Troops, and this prohibition was sustained by the Supreme Court in a decision on February 28. On June 30, the police of Zurich refused to allow Striecher's anti-Jewish Der Stuermer to be sold on the streets of the cantons. On April 3, the government of the Geneva canton issued an order prohibiting libels on the Jewish race or religion. In all parts of Switzerland, Nazi vandals who had thrown bombs into synagogues or attacked Jews were promptly sentenced. Authorities of the canton of Solothurn prohibited the publication of the Volksbund, an anti-Jewish journal. And, on June 9, as a rebuff to Nazi Germany, the Swiss Federal Council voted down a grant of $12,000 for the Swiss teams to participate in the World Olympic Games in 1936 at Berlin. The Council decided that participation was not desirable because of the Nazi spirit which will prevail in the games. The Catholics joined the Socialists in the 82 to 57 vote.

Undoubtedly, the positive hostility of the Swiss governing officials to Nazi activity is due to the fact that the German government has in many instances violated what has come to be regarded as the most sacred national possession—neutrality. The Jacob case was symptomatic of the Nazi methods and of

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the Swiss reaction to them. Dr. Berthold Jacob, a German-Jewish journalist refugee, was enticed to Basle by Nazi agents and carried across the border into Nazi Germany where his life is worth little.

On March 25, Swiss police authorities disclosed that a ring of Nazi provocateurs was conducting activities among the German-Jewish refugees in the countries bordering Germany. On March 31, the Swiss government sent a sharply worded protest to Berlin over this "grave violation of Swiss sovereignty."

A week later, Foreign Minister Motta announced that the Swiss government would bring the Jacob case before the World Court if the prisoner were not released immediately and returned to Swiss soil. Dr. Wesemann, the Nazi agent who had lured Jacob to Basle, admitted that he acted upon instructions from the Nazi Secret Police in Germany. The German Government's reply on April 14, was provokingly truculent, contending that Jacob had come into the hands of German "justice" without the intervention of German officials. It described the victim as a "traitor of the worst kind."

The journalist, the government stated, would be tried on charges of treason for articles which he published while abroad. On May 4, it was announced that the German government had agreed to submit the case to the Hague Court of Arbitration under a German-Swiss agreement.

In order once more to demonstrate the malicious falsity of the notorious "Protocols of the Elders of Zion," Dr. J. Dreyfus-Brodsky, president of the Swiss Federation of Jewish Communities, Dr. Marcus Cohen, president of the Zionist Federation of Switzerland, and Dr. Marcus Ehrenpreis of Stockholm, chief rabbi of Sweden, brought an action, the trial of which began on October 29, 1934, in Berne. The defendants in the criminal libel suit were Dr. A. Zander, the editor a Swiss Nazi organ which had published articles affirming the truth of the "Protocols," and Theodor Fritsch, publisher of the "Protocols" in German. Since Fritsch had died before the inception of the suit, Zander was the sole defendant. In the course of the hearings, it was necessary to prove the falsity of the charges of the "Protocols."

Dr. Chaim Weizmann, former president of the World Zionist Organization, took the stand on the first day of the trial to deny that the Zionist Congress at Basle in 1897 took any secret action, as the "Protocols" assert, to establish Jewish domination over the world. Others who testified as to the false nature of the "Protocols" were Count du Chayla, Sergius Swatikow, who was vice-governor of Petrograd during the Kerensky regime, Paul Miliukov, Minister of Foreign Affairs under Kerensky and noted Russian historian, and Henry Sliosberg, Russian Jewish community leader. On October 31, the presiding judge postponed the trial in order to allow the defendants to obtain the services of Colonel Fleischauer of Erfurt, Germany, "expert on Jewish affairs."

When he testified on April 30, the Nazi "expert" told the Court that "all presidents of the United States and President Wilson in particular were under Jewish influence." The Kellogg Peace-Pact and the League of Nations he asserted were "Jewish creations." He attempted also to ascribe the "protocols" to the B'nai B'rith. In rebuttal, Dr. C. A. Loosli declared that the "Protocols" were a shabby forgery and had a tendency to incite the readers thereof to illegal action.

On May 14 the Court at Berne awarded the plaintiffs compensation totalling 650 Swiss francs (about $195.) and explained this mild sentence because of a desire not to create martyrs. The judge fully accepted the testimony given by Dr. Loosli and Dr. Baumgartner, experts for the plaintiffs.

Italy

In November 1934, the Italian League of Jewish Communities published the first report of its activities during the period beginning June 1933 and ending October 1934, describing its work in preserving the archives and libraries of old Jewish communities in small Ital-

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ian towns. The Florence Rabbinical Seminary has been transferred to Rome, and a number of German-Jewish scholars have been added to its faculty.

The sudden death of Dr. Angelo Sacerdoti, Chief Rabbi of Rome, brought about a crisis in the Italian Rabbinate. It is feared that the number of rabbis in even the larger cities of Italy is insufficient to satisfy the spiritual needs of the population. Dr. David Prato, was appointed rabbi to succeed Dr. Sacerdoti.

Germany

During the past year, Nazi Germany has progressed rapidly toward its goal of becoming a military state. There has been an increasing control by the central Reich government over local affairs. The army has emerged as the dominant political force. The old Nazi cells, composed largely of middle-class elements, have been disbanded. The Treaty of Versailles has been renounced unilaterally in respect of its military clauses, and rearmament is proceeding swiftly. Universal conscription has been decreed.

The Nazi campaign of slow extermination against the Jews has not only remained unchanged; it has flowered and taken new forms. By the summer of 1934, the gamut of legislative persecution had almost been reached. The past year, however, embellished the Aryan decrees, extended their scope, and intensified their rigor. On June 26, 1935 "non-Aryans" were excluded from labor service, an obligation incumbent upon all Germans under the conscription decree. Minister of Education Rust, in an order of March 21, 1935, demanded that Jewish children should not be favored over "Aryans" in the schools.

On April 24, the President of the Press Chamber of the Reich ruled that editors and publishers of newspapers will have to prove their "Aryan" descent as far back as 1800, in order to be able to retain their positions. The Minister of Interior, on April 30, decreed that Jews were forbidden to exhibit the German flag. On April 17 the same official decided that "non-Aryans" and persons married to "non-Aryans" will not in the future be granted licenses as druggists, even though they may have fought in the war. Also, in the future, "non-Aryan" students will not be admitted to examinations in medicine and dentistry.

Certain exceptions may be made at the discretion of the Minister of Interior if the applicant has only one grandfather or grandmother of Jewish blood and if his mental attitude and physical appearance are unobjectionable. When the new conscription law was announced, it was declared that no Jews would be admitted into the army, but that in certain cases they may be drafted for menial duty behind the lines.

In all parts of Nazi Germany, the Aryan decrees were vigorously applied and extended by local authorities and the courts. Non-Aryan salesmen were banned by the Reich Association of Retail Firms. All teaching positions were closed to Jews by an ordinance of the

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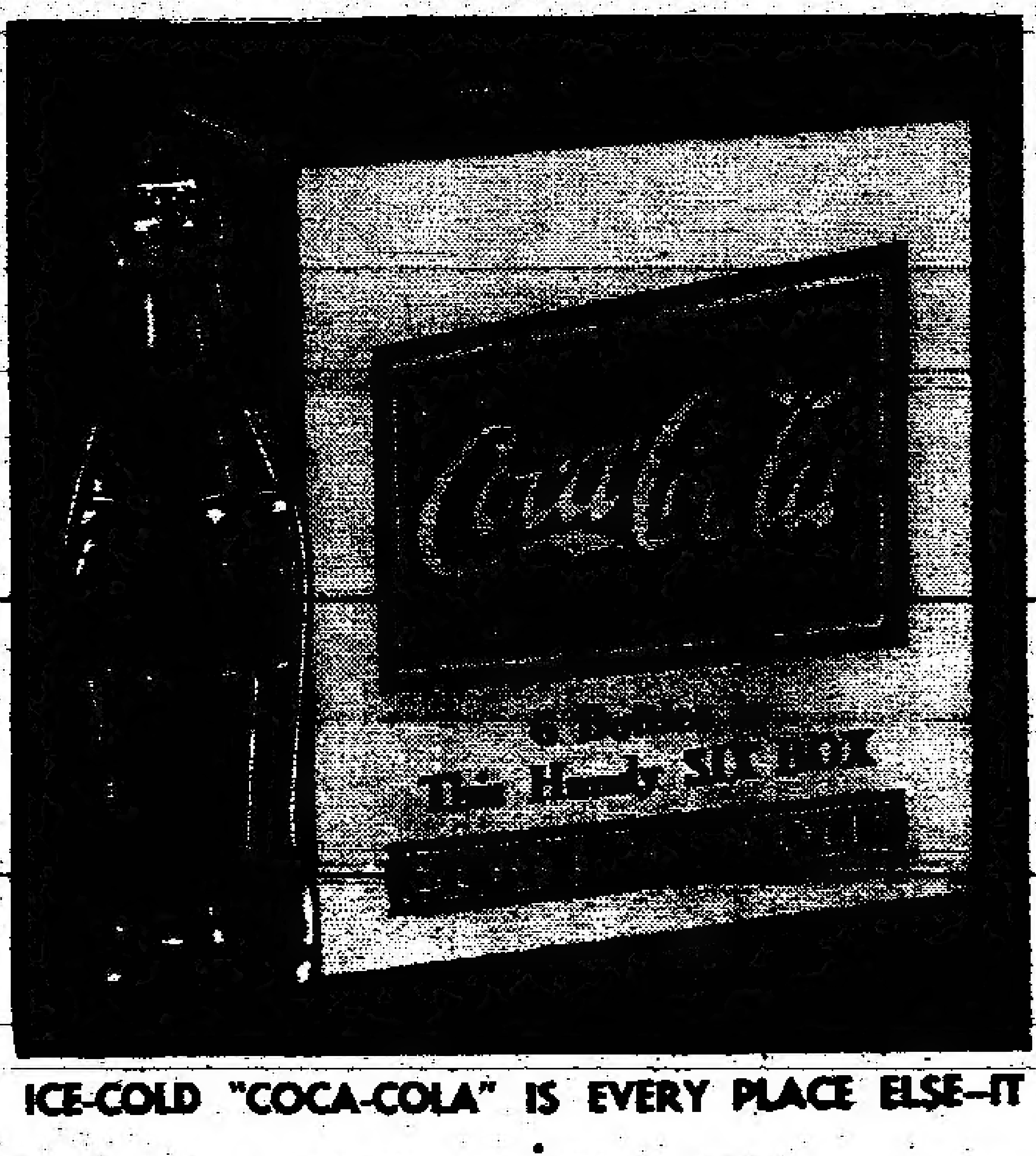

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Minister of Education on January 6. It was ordered that all doctors in Germany would have to submit proof that their wives also were "Aryans." It was reported from Berlin on March 22 that not a single Jewish student had been admitted to German universities in the academic year 1933-34, according to official statistics of the Reich Minister of Education.

This is only a slight indication of the spirit which has prevailed in Nazi Germany during the past year. There is a strong possibility, moreover, that a new Reich statute will soon be enacted formally placing Jews and "non-Aryans" in a second-class legal status, withdrawing citizenship from them, and denying them the right to vote or exercise any political rights. There is even the danger that the Jews in Germany may be eliminated from all branches of trade and commerce, as a result of the organization of a Reich Chamber of Trade which will completely control German economy. The fear prevails that the new Chamber will pursue policies similar to those of the Chamber of Culture which, under the direction of Minister Goebbels, has practically eliminated non-Aryans from German cultural life. The tragic situation of the Jew in the professions has never better been illustrated than by the official statistics showing that of the 13,163 law students registered in Germany during 1934, only 46 were Jews all of them carry-overs from previous years.

The disenfranchisement of the German Jews has already begun in anticipation of a formal law to this effect. A decree of the Nazi Cabinet has ordered the revocation of the citizenship of Jews naturalized since November, 1918. This will affect about 10,000 East-European Jews naturalized in Prussia alone. Announcements are made almost daily of hundreds of Jews whose citizenship has been withdrawn. Even German-born children of naturalized European Jews are being included. The law is being freely applied, moreover, and it is reported that many Jews born in Germany are also being deprived of their citizenship rights. Jewish firms in Prussia were, the Prussian Supreme Court held on May 24, not to be permitted to use the word "German" in their advertising signs because it is "increasingly synonymous with Aryan." The government of Franconia, in one decree on June 21, cancelled the citizenship of all Jews in that province who were naturalized between 1922 and 1929. All Jewish architects were forbidden to become members of the Chamber of Fine Arts, thereby excluding them from opportunity for a livelihood in the future.

An intimation of what may be expected was given on May 1 by one of the highest officials in Dusseldorf who declared at a Nazi meeting ("Kameradschaftsabend"):

"The Jewish question will be settled now . . . for some time to come you will be able to strike a Jew across the face ('einen Juden in die Fresse schlagen'), and no one will punish you, for an action is about to begin now and will not come to an end."

It appears, moreover, that despite any desire on the part of the economic leaders of the Reich, such as Dr. Hjalmar Schacht, to take less stringent measures against the Jews, there is not even the slightest possibility that the Nazi program will deviate from the course which it has marked out and which, from the viewpoint of its own security has been so successful. In fact, it would appear that as the Nazi state is revealed to the German people increasingly in its role of naked dictatorship in the interest of certain industrial cliques, oppression of the Jews will increase accordingly in order to divert the attention of the middle classes who form the backbone of the Hitler movement. Furthermore, as the Nazi economy becomes imperiled and subject to stress, the drive against the Jews seems to have become intensified for the purpose of satisfying the petty bourgeoisie that the government is protecting their rights and furthering their interests.

Despite the fact that, on March 6, Dr. Schacht termed the vigorous anti-Jewish discriminations a "blunder" which are an "unfortunate by-product" of the revolution, the speech of Chancellor Hitler before the fourth Nazi Party Congress in September, 1934, wherein he termed the "chaos" from which he saved Germany the result of "Jewish intellectualism," remains the only official government doctrine.

The death of Von Hindenburg on August 2, 1934, removed one of the last possible restraints. In the farcical plebiscite that followed, ninety percent of the electorate (according to official figures) voted in favor of the Hitler regime. Four million Germans dared to vote "no" an increase of 100 percent since the previous referendum of November, 1933. The

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"bloody week-end" of June 30 served as a warning to dissident elements that the Nazis will brook no interference or deviation from the party line. Local Nazi officials and storm-troopers have kept themselves busy by continuously molesting Jews throughout Germany. Attacks on Jewish stores have constantly taken place in Dusseldorf, Munich, Frankfurt and smaller centers. A number of municipalities, particularly in Bavaria, have placed outside of their town-limits signs announcing the exclusion of Jews. The most alarming development came on July 15, when, stimulated by the provocative Nazi propaganda and directed by government officials, mobs of young Nazis marched through the Kurfurstendam in Berlin assaulting every person whom they believed to be a Jew, wrecking stores, and shouting threats against "Jewish impudence."

One of the most typical acts of the Nazi government was the cancellation of memorial services in honor of Professor Fritz Haber, famous Jewish inventor who died in exile as a refugee on February 1, 1934, at the age of 65. His colleagues at the Kaiser Wilhelm Institute, however, refused to heed the government's warning. Professor Max Planck, the noted physicist who succeeded Haber, said that he would "retain in the annals of science, and the history of the Kaiser Wilhelm Institute, a place of honor." Haber was praised as "a German scholar and a German soldier." A few days before the meeting, Dr. Bernard Rust, Nazi Minister of Education, circularized all German universities to the effect that the proposed memorial was "a challenge to the Hitler regime." All members of university faculties were forbidden to attend the memorial, but more than 500 crowded the meeting hall. The German press, of course, was forbidden to mention the incident.

These and similar manifestations do point to the growth of an opposition movement which, under the cover of academic respect and religious liberty, has shown some encouraging results. The Nazis have also met resistance in their efforts to coordinate the church, especially through the determined opposition of Bishop Hans Meisser who at one time was imprisoned after thousands of his parishioners openly defied the government.

Faced with the necessity of winning the Saar plebiscite, Chancellor Hitler ordered an armistice in the church war before the Christmas holiday. After the victory in the Saar, Reich Bishop Mueller, the Nazi religious head, renewed his attempts to bring the churches under Nazi control. Four hundred Protestant Pastors were arrested in a spring "purge" of irreconcilables. Dr. Niemoller, the popular religious leader, was among them. The clergy were officially forbidden in their sermons to refer to the Nazi "Aryan" decrees or to criticize the anti-Jewish program. Nevertheless, the most outspoken denunciation of national socialism, since Hitler came to power, was delivered from Protestant pulpits throughout Germany by the reading of a pamphlet issued by the Confessional Synod's Brotherhood Council. The manifesto attacked the idolatry of the Nazi creed and the trend toward paganism.

There is evidence, also that unrest and opposition to the economic policies of the Hitler government are growing. Chancellor Hitler personally banned Der Reichwart, a weekly anti-Semitic publication issued by a leader of the pagan movement, Count Reventlow, because of an article expressing dissatisfaction with the economic policy of the Nazi government and the failure to put big business in its place. Even more striking was the result of the elections to the labor councils, the Nazi substitute for trade unions. Despite intimidation, the results were so unfavorable to the Nazis that no official publication of them was made.

Furthermore, after anti-Jewish riots had been stimulated by storm-troopers in Munich on May 25, 1935, the Bavarian Minister of the Interior, Wagner, was forced to promise the prosecution of those involved in the riots, and blamed expelled members of the Nazi party for the anti-Jewish terror which had been going on in Munich for the previous two weeks. Although Herr Wagner follows Streicher in his program, it is believed that he was forced to this action by the hostility of the Munich populace against such high-handed proceedings.

It appears that non-Jewish firms in Munich had hired the rioters to at-

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tack shops of Jews in order to end their competition. Even Julius Streicher came out with a public condemnation of the excesses because, as he explained, his propaganda was intended to drive the Jews out of Germany, and not to break windows and start progroms. Yet, the propaganda which is the cause of these outbreaks continues unabated.

Each new issue of Der Stuermer brings forth some freshly conceived libel against the Jews. Streicher has even extended his seat of operation to other cities, particularly Frankfurt and Berlin, and it is to his influence that the anti-Jewish riots are ascribed which took place in Berlin in mid-July, 1935. On June 24, 1935 more than ten thousand German children, members of the Nazi Youth Organization, were forced to give their formal oath eternally "to hate the Jews," at the Summer Festival in Franconia. The pledge was given to Herr Streicher and General Goering.

The object of the Nazi policy seems to have been more clearly defined during the past year. Any suggestion that the best procedure for Jews would be to remain in Germany was vigorously condemned by the Nazi authorities. Heinrich Stahl, president of the Berlin Jewish community, who returned from a visit to Palestine and delivered an address warning Jews not to emigrate except under certain conditions, was prohibited from making further talks.

A meeting of the Central Union of German Citizens of Jewish Faith called for June 16, 1935, was prohibited, because its leaders were of the opinion that the solution of the Jewish problem lies within Germany rather than in emigration. Probably for the same reason, the C. V. Zeitung, the newspaper of this Association, was suspended for three months. In general, the government has favored the creation of occupational courses for potential Jewish emigrants as an effective means of rendering the country free of Jews.

But, on March 13, a circular issued by Dr. Schacht prohibited Jews from reorienting their lives as artisans with the intent to remain in Germany.

On April 28, Dr. Gross, chief of the Nazi Race Bureau, announced that the exclusion of Jewish children from the public schools of Germany will be the next step in the Government's program.

These official acts of discrimination hardly adequately reflect the bombardment of the German people by anti-Jewish propaganda in the daily Nazi press. The Stuermer's has been, of course, the most consistent campaign; if anything, during the past year, it has even exceeded its record of obscenity and malice. But, other papers such as the Voelkisher Beobachter, the Westdeutscher Beobachter, and the Frankischer Tageszeitung have been almost as active. Yet, one of the most startling events of the year was a bold demand by the Frankfurt Zeitung, one of the few quasi-independent newspapers left, that the Nazi party content itself with the anti-Jewish legislation already enacted.

It pointed out that the Jewish issue should be reconsidered because every German suffered directly as a result of the world-wide boycott. Behind this brave appeal appeared the hand of Dr. Schacht whose "commercial tolerance" this liberal paper now reflects. But, the bitter attack of the Nazi press followed soon after with the charge that the Frankfurter Zeitung was "in sympathy with world-Jewry."

The result of this constant oppression, aggravated daily, is the ever more desperate refugee problem. It was announced on May 9 by the Voelkischer Beobachter that 90,000 Jews had left Germany since Hitler came into power, that the government had collected 25 million dollars in emigration taxes from refugees, of whom about 10,000 have subsequently returned to Germany. In the spring of 1935, these were placed in special refugee concentration camps or, as the Voelkischer Beobachter put it, "education camps." This was confirmed by an announcement of the German Consulate in Palestine on June 19 advising refugees not to return to Germany "even for a short visit" as they would be placed in such camps. A plan has been introduced by Mr. George Kareski, leader of the Berlin Jewish community, for an

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emigration of Jews from Germany lasting over 25 years. It is hoped that the government will lend its assistance.

But German Jewry itself has undergone an evolution which severely contrasts with the unity which it had achieved in the earlier days of the Hitler regime. Until 1934 the Nazi regime was recognized by the German Jews as a common menace which required at all costs the solidarity of its victims. Now, a cleavage has appeared because German Jewry has reached the point where it must decide whether its future lies still in Germany or whether Palestine should be acknowledged as a final destination. The government, as we have seen above, favors the Zionist program, although the majority of German Jewish leaders are not with them. To add to the confusion, the Zionists have demanded that the control of the Berlin Jewish community be given to them. Symptomatic of the growing sympathy between the German Zionist Federation and the Hitler program for expelling the Jews was the fact that the Nazi authorities apparently placed no objection to participation by the German Zionists in the World Zionist Congress, to be held at Lucerne on August 27, 1935.

Apart from these differences of philosophy and ultimate goal, one of the most gratifying events of the year was the incorporation in February of 1935, within the Reichsvertretung der deutschen Juden, of the activities of the Central Committee for Relief and Reconstruction. This amalgamation of effort places all relief, reconstruction, and rehabilitation projects of German Jewry under a single agency. This organization is expected to pay greatest attention to the problem of Jewish youth. A Jewish school system has been set up and, it was reported on November 26, 1934, that 4,000 children were attending such schools in Berlin alone. A Federation of German Jewish Youth Organizations has been established; and a Youth Day was proclaimed for March 10, 1934.

In other respects, too, communal activity of a sort has flourished. Jewish theatres have sprung up; a total of 15,500 copies of the new edition of the Philo Lexicon of Jewish Knowledge were sold in the course of 150 days; a new Jewish theatre and Jewish cultural activities have been developed; and, most significant of all for the People of the Book, the first volume of a new German translation of the Bible, undertaken by Professor Harry Torczyner of the Hebrew University at the request of the Berlin Jewish community, appeared on February 5, 1935.

At the beginning of 1935, there were approximately 475,000 Jews in Germany; and about 300,000 "non-Jewish non-Aryans." To these thousands whose future must perforce be molded by the disaster which has afflicted their Fatherland, Dr. Julius Brodnitz, president of the Central Union of German Citizens of the Jewish Faith, in a spirited address before a Koenigsberg audience in the last days of December of 1934, declared

"We remind both old and young that it takes just as much heroism as those have displayed who with genuine conviction go out to the Holy Land, to remain here, conscious of our duty, and wait at our posts."

* *

The report of Mr. James G. MacDonald, League of Nations High Commissioner for Refugees from Germany, submitted to the Governing Body of the High Commission on July 17, was a full description of the problems raised by the flight of over 80,000 refugees from Germany. He urged that, in order to meet their elementary needs, it would be necessary to have the High Commission supplanted by "an organization created by the League of Nations as an integral part of the League system."

The largest number of refugees, 27,000 has been settled in Palestine; 6,000 more have found refuge in the United States; 3,000 in South American countries; and 800, in other overseas countries; 18,000 have been repatriated to countries of Central and Eastern Europe; while 27,500 still remain without any political security in Europe. Mr. MacDonald estimated that approximately $10,000,000 has been raised during the past two years for the relief and rehabilitation of refugees. Of this sum, the Jews of the United States contributed $3,000,000, and the Jews

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of Great Britain $2,500,000. The organizations for the assistance of academic and intellectual refugees, with the aid of the Rockfeller Foundation, raised approximately $1,500,000. The rest was raised by Jewish and non-Jewish organizations in other countries.

Strenuous efforts have been made by the High Commissioner and his associates to find permanent havens of refuge for those who have been forced to leave Germany. In the Spring of 1935, Mr. MacDonald visited the countries of Central and South America in order to study economic opportunities and immigration possibilities there. Dr. Samuel Guy Inman, an expert on Latin American affairs, also travelled throughout South America for this purpose. They found prospects in Argentine and Brazil most favorable because in these countries, plans are being pushed by the governments for the diversification of agriculture. The governments of these countries, however, appeared to be least inclined to favor immigration for fear of a growing native anti-Semitism and because of a renewed nationalism.

On July 18, 1935, it was reported that the government of Ecuador had officially agreed to place 1,250,000 acres of land at the disposal of Jewish colonization agencies. The agreement was signed between Dr. Brutzkus, head of the Emcol (Jewish Emigration and Colonization Association) and President Don Jose Velasco Ibarra of Ecuador. The land set aside for colonization is capable of maintaining 50,000 families. It is stipulated that the colonies must be built along cooperative lines and must keep an "open door" for non-Jewish refugees. The agreement also states that the colony shall not be autonomous in language, but that Spanish must be the official tongue.

Commenting on a report that it would encourage the settlement of Jews, the Albanian government made it clear on June 10, 1935, that only Jews with capital to invest would be welcome in that country.

In order to meet the demands of governments for a quid pro quo in the settlement of refugees, Mr. MacDonald announced in his Report of July 17 that a Refugee Economic Corporation had been formed in the United States with a capitalization of ten million dollars, of which $1,250,000 has already been subscribed.

The United States

In the United States there were many signs, during the period under review, that large sections of the American people are alive to the fact that Nazism is a betrayal of principles upon which our institutions rest. The beginning of the period coincides with the time of the "Bloody week-end" in Germany when scores of persons suspected of being opposed to the ruling camarilla were murdered. These events horrified the American public and, for a time, effectively silenced Nazi sympathizers and agitators, who never fully recovered such influence as they had previously had.

In liberal circles, the events in Germany were regarded as having presaged the doom of the extreme Nazi wing and the passing of control of the country to the Reichswehr, to be followed by milder policies in various directions, including the anti-Jewish program. Although subsequent events proved this hopeful prognosis false, yet the unfavorable impression made by the blood-purge on American public opinton was virtually permanent.

The Nazi regime was condemned at a convention of the Wisconsin State Federation of Labor, meeting at Racine in July 1934, and by the Connecticut State Federation of Labor, meeting at New Britain in September, which resolved to boycott German-made goods "until the German Government recognises the right of the people of Germany to organize into trade unions and ceases its persecution of the Jewish people." After hearing an impassioned address by Walter Citrine, Secretary of the British Trade Union Congress and an official of the International Federation of Trade Unions, the American Federation of Sabor, at its annual convention in San Francisco, in October 1934, enthusiastically reviewed its pledge of the preceding year to boycott German goods and services, and decided to establish a Chest for the Liberation of the Workers of Europe. Similar action was taken by state and local units of the Federation.

In August, the University of Delaware announced that it had cancelled plans to send a group of its students to visit Germany for study. In September, a nation-wide congress against war and fascism took place in Chicago, attended by 3,500 delegates from anti-fascist organizations all over the country. In October, the Overseers of Harvard

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University rejected a scholarship for study in Germany offered by an alumnus, Ernst F. S. Hanfstaengl, confidential aide of Hitler.

In explanation of this action, Dr. James Bryant Conant, President of the University declared: "We are unwilling to accept a gift from one who has been so closely associated with the leadership of a political party which has inflicted damage on the universities of Germany through measures which has struck at principles we believe to be fundamental to universities throughout the world."

When, in August, rumors were current that the United States Government was contemplating a loan to Germany, the Chicago Committee for the Defense of Human Rights Against Nazism secured 10,000 signatures to a petition protesting against such a loan, on the ground that the United States "cannot afford in any way to seem to approve of a government that persecutes and kills scholars, Pacifists, Socialists, Catholics, Protestants, Jews, women and labor almost indiscriminately." Similar steps were taken by the Labor Committee for Jewish Affairs, and by the American Jewish Congress and affiliated bodies.

In April 1935, a mass-meeting held at the Hippodrome in New York, under the auspices of the Non-Sectarian Anti-Nazi League, adopted a resolution urging the League of Nations to impose economic sanctions against Germany because of her violations of the Covenant of the League.

In the meantime, Senator W. Warren Barbour of New Jersey had introduced in the United States Senate, on January 21, 1935, a bill providing that the Secretary of State be "directed not to enter into any reciprocal agreements with any nation engaging in religious or racial persecution." A similar bill was introduced in the House of Representatives, on January 3, 1935 by the Hon. Emanuel Celler.

The organized boycott movement led by the Non-Sectarian Anti-Nazi League was continued during the year under review. Characteristic activities of the League included prevailing upon two large banks in New York City to sever connections with a Nazi-controlled bank in Danzig; securing 10,000 signatures to a petition presented to nine leading colleges urging them to refrain from purchasing books and supplies made in Germany; agitating against participation by firms in the fur industry in the annual fur auction sales in Leipzig, Germany; and persuading department stores to join those already boycotting German goods. This League also promoted an international conference in London in November, which resulted in the establishment of the World Non-Sectarian Anti-Nazi Council to Champion Human Rights.

The boycott movement was also supported by the American Jewish Congress which was active in bringing about the prosecution of firms which violated a New York State law forbidding the destruction, removal or concealment of the mark of origin of foreign goods, and by the Anti-Nazi Minute Men of America. Squads of members of the latter organization picketed the premises of businesses handling German-made goods.

The Non-Sectarian Anti-Nazi League and the American Jewish Congress were active also in efforts to oppose the participation of American athletes in the Olympic Games, which are scheduled to take place in Berlin in 1936. In June 1934, the American Olympics Committee had decided to postpone official acceptance of the German invitation to participate, and at its request, Avery Brundage, its president, went to Germany in August to investigate on the spot whether Jewish athletes were being discriminated against by the Reich. In September, Mr. Brundage returned and, on the strength of his favorable report, the American Olympics Committee decided that American athletes participate in the Berlin Games.

Following the decision of the American Olympics Committee, the American Jewish Congress asked the Board of Governors of the Amateur Athletic Union to review the situation on the ground that the assurances given by the Nazi authorities to the American Olympics Committee were not in accordance with the facts. At the convention of the Amateur Athletic Union in December the matter did not come up for discussion.

This unexpected outcome was subsequently explained by Charles L. Ornstein, a member of the American Olympics Committee and of the executive committee of the American Athletic Union who stated that, had the question been raised, the convention would have undoubtedly supported its president, Mr. Brundage, who favored acceptance of the German invitation, with the result that it would not be possible to

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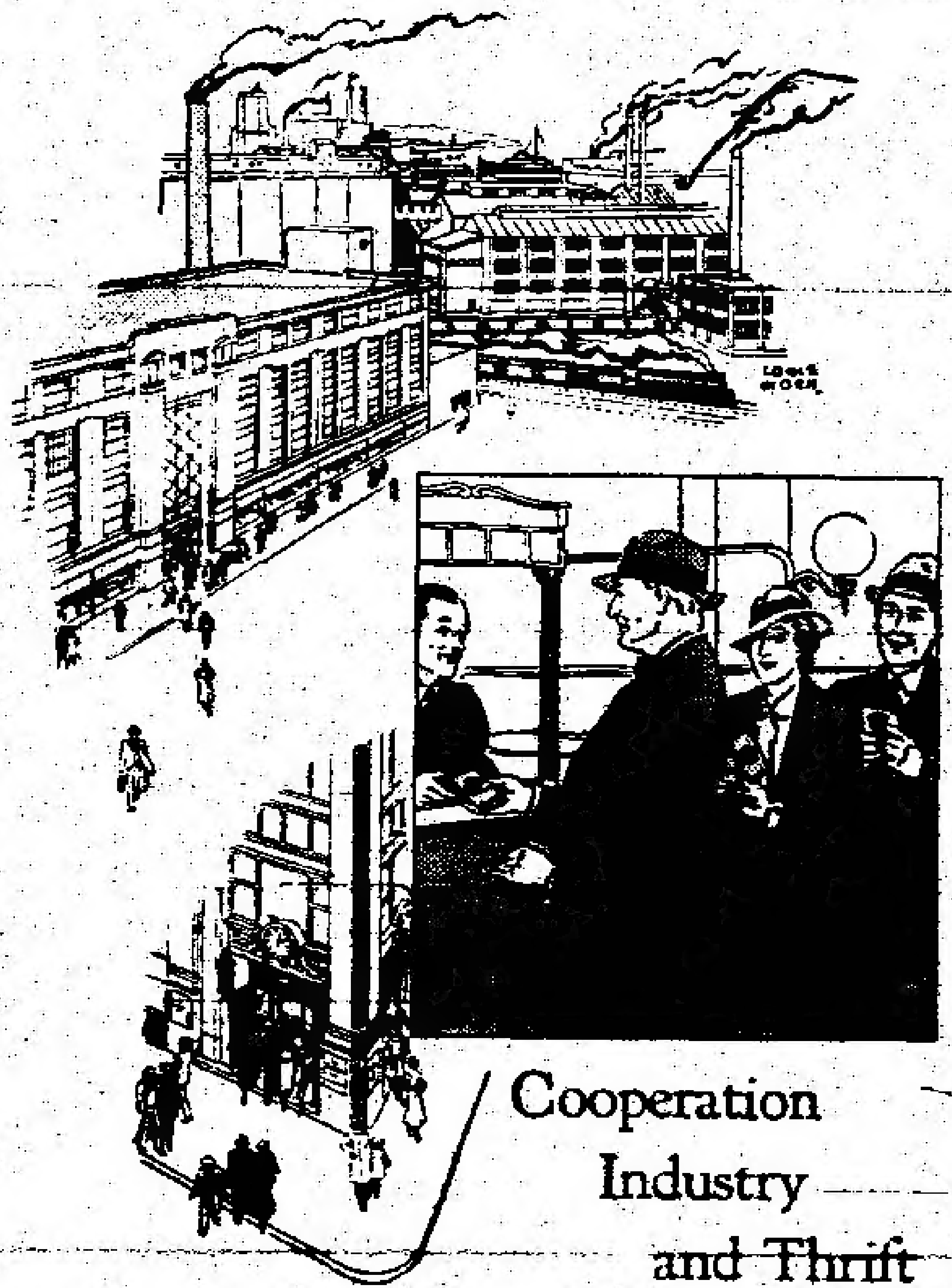

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raise the question again, and the formal acceptance by the American Olympics Committee of the German invitation would have been binding in the A.A.U.

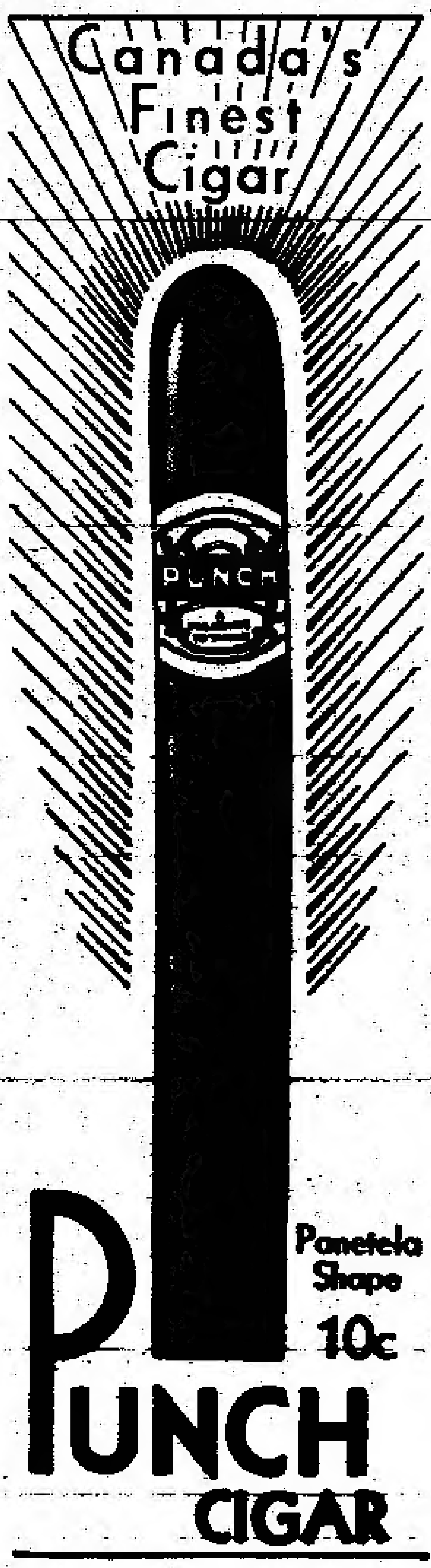
With these considerations in mind, the fourteen Jewish delegates had agreed among themselves not to bring the matter up at the convention thus leaving in force the resolution adopted by the A.A.U. at Pittsburgh in 1933, which called upon the American Olympic Association to give notice to the appropriate international and German authorities that American athletic organizations will not participate in the games in Berlin "until and unless the position of the German Olympic Committee, of the Organizing Committee of Berlin, and the German Government is so changed in fact as well as in theory as to both permit and encourage German athletes of Jewish faith or heritage to train, prepare for, and participate in, the Olympic Games of 1936." Mr. Ornstein pointed out that the question remains open and can be again brought up at the convention of the A.A.U., to be held in New York City in 1935.

Along with all liberal elements, American Jews watched with interest events in the Saar and awaited with anxiety the outcome of the plebiscite on January 13, 1935 which was to decide whether that territory remain under the control of the League of Nations, be ceded to France, or be returned to Germany. Opinion in Jewish circles was divided on the value of the Franco-German declaration early in December 1934 indicating that Germany had agreed, in the event of plebiscite was in her favor, to guarantee the equality of all inhabitants of the Saar for one year.

A considerable stir was created by the discussion of the status of those American citizens who returned to the Saar to vote in the plebiscite. In a letter to the Hon. Cordell Hull, Secretary of State, Mr. Maurice B. Gladstone, an attorney of New York City, requested the State Department to warn such citizens that they were jeopardising their status as American citizens under the Presumption of Expatriation Act (Section 17, Title 8, U. S. Code). In some quarters, the demand was expressed that such persons be deprived of the citizenship, and a bill providing for such action was introduced in the House of Representatives by the Hon. Samuel Dickstein of New York. This suggestion did not, however, elicit the support of any responsible Jewish organizations.

The raising of funds for the relief of Jews in, and refugees from Germany continued to enlist much interest. It will be recalled that, in March 1934, the Joint Distribution Committee and the American Palestine Campaign announced that they would conduct a joint effort to raise $3,250,000 for the work of both organizations. A nation-wide campaign, with ramifications in no less than 947 cities of the United States followed. In May 1934, an American Christian Committee for German Refugees had been set up to cooperate in the campaign, enlisting the active efforts of a number of eminent Christians, lay and clerical.

At the end of 1934, the Joint Distribution Committee reported that it had allotted during that year a total of $1,290,000. Of this amount, $453,000 was contributed to the program of the Zentral Ausschuss für Hilfe und Aufbau (Central Committee for Relief and Reconstruction) in Germany; $516,000 for aid to refugees committees, emigration organizations, etc., in various countries; and $321,000 for relief, constructive work, and emergency aid in Eastern European countries and Austria. The same report stated that in all activities dealing with Jews in Germany and the refugees, the Joint Distribution Committee had taken the most prominent part and had contributed, in all, the largest aggregate sums for programs of settlement, emigration, retraining for new occupations, and relief, whether in Germany itself, in France, Holland, Czechoslovakia, or other countries. A total well in excess of



$1,400,000 had been made available by the Joint Distribution Committee for this work during 1933 and 1934.

It was pointed out further by Mr. Joseph C. Hyman, Secretary of the Joint Distribution Committee, that, despite the pressure being exerted to enforce the departure of Jews from Germany, it seems practically impossible for any but a relatively small number to leave Germany in the next few years, and that, consequently, the need for helping the Jews in Germany will become greater and greater, parallel with increasing difficulties of emigration and mounting persecution in Germany. In June 1935, the co-chairmen of the United Jewish Appeal announced that $1,000,000 of the $3,250,000 being sought, had been raised. A considerable part of the funds being raised were being used to assist Jews from Germany to settle in Palestine.

From the point of view of affording relief to stricken Jewish communities abroad, Germany was not the only concern of the Jews of America. Through the Joint Distribution Committee and other agencies, they continued to help their brethren in other lands, especially Poland. The wretched economic condition of the Jews of that country profoundly agitated the American Jewish community during the past year, especially when, in December 1934, it was reported in the press that a Jewish deputy in the Polish Sejm had declared that sixty per cent of the Jews in almost all cities in the land were compelled to appeal for charity in order to exist.

While on a visit to the United States in June 1935, Dr. Bernhard Kahn, European director of the Joint Distribution Committee, confirmed this statement, adding that the economic status of the remaining third "is exceedingly precarious, due to rapidly increasing unemployment, excessive taxation and economic discrimination." Soup kitchens are again making their appearance. One-third of the 160,000 children who attend Jewish schools come to school hungry. As a result, the Joint Distribution Committee, which had suspended general relief activities in Poland several years ago, deciding to devote its funds to reconstructive work, found it imperative during the past year, to undertake feeding of children and other direct aid. On June 17, 1935, the annual convention of the Federation of Polish Jews authorized its executive committee "should it find it necessary to do so," to start an independent campaign for funds for the relief of the Jews of Poland.

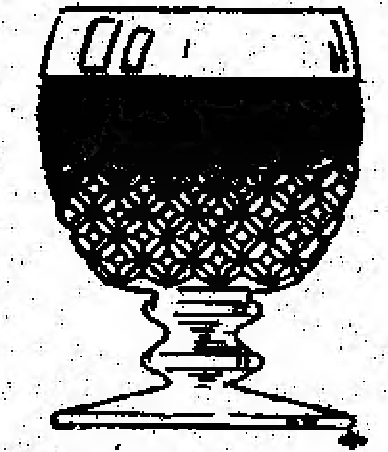
That the impoverishment of Polish Jewry is partly traceable to governmental policies was the general opinion of observers. This view was the basis of a resolution adopted by an extraordinary conference in January 1935, in New York City, under the auspices of the Federation of Polish Jews. The resolution embodied an appeal to the Polish government to employ Jews in public works and to abolish discriminatory taxation.

Previously, in September 1934, when, at the sessions of the Assembly of the League of Nations, Poland's representative, Foreign Minister Joseph Beck, announced that "pending the bringing into force of a general and uniform system for the protection of minorities," his government will "refuse . . . all co-operation with international organizations in the matter of the supervision of the application by Poland of a system of minority protection," concern for the effect of this declaration on the Jews of Poland was expressed in some Jewish quarters.

It was pointed out, however, that Mr. Beck had given assurances that the announced policy presaged no infringement on the rights of Jews. In a statement to the press, on September 19, Mr. Morris D. Waldman, Secretary of the American Jewish Committee, pointed out that, since minority provisions of the treaty with Poland cover many groups in that country, such as Germans, Ukrainians, and Lithuanians, as well as Jews, the problems presented by Poland's action are not solely, or even chiefly, of Jewish concern, but touch upon international relations involving many countries. In conclusion, Mr. Waldman warned against the creation of the impression that Poland's action is in any way an attack on the Jewish minority in Poland.

The death, on May 12, 1935, of Marshal Joseph Pilsudski, head of the Polish government since the establishment of the Republic, was regarded in American Jewish circles as an added misfortune for Polish Jewry, the belief being general that the Marshal had exercised a quiet but powerful restraining influence on anti-Jewish elements in Poland. Messages of sympathy were dispatched to the Ambassador of Poland at Washington by the American Jewish Committee and the Federation of Polish Jews of America.

Considerable dismay was created in American Jewish circles by dis-



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quieting reports from Austria, which indicated that insofar as the Jews of the country were concerned the government was following the example of Nazi Germany. This situation engaged the attention of both the American Jewish Congress and the American Jewish Committee. Early in December 1934, the former organization submitted a petition to the Austrian Minister at Washington enumerating discriminatory measures and charging that, by countenancing them, the Austrian Government was tacitly nullifying those provisions of the Treaty of St. Germain between Austria and the Allies in which the equality of rights of minorities with the majority population was pledged.

At the annual meeting of the American Jewish Committee, on January 6, 1935, the Executive Committee reported that since the accession of Dr. Kurt Schuschnigg to the chancellorship of Austria, it had been "forced to take notice of the apparently growing discrimination against Jewish professional men and business people which is expressed in practice if not by legislation." The report went on to say: "In spite of the disburbing reports of various discriminations against Jews, we have very recently received somesomewhat reassuring advices from a highly authoritative and influential source which leads up to hope that in spite of the Nazi pressure on the public authorities in that country, the position of the Jews will not be adversely affected."

Roumania also drew the attention of American Jewry during the past year. In August 1934, it was reported that the Jewish population of Roumania was in fear that a national labor law, enacted by Parliament in April, would be used to expel Jews, especially such as have not been able to acquire Roumanian citizenship, from employment in certain industries. In reply to a letter of inquiry sent to the Roumanian legation in Washington by the United Roumanian Jews of America, the chargé d'Affaires of the Legation gave assurances that the law in question was not intended to be prejudicial to Roumanian Jews.

But not only political conditions in Roumania were watched with concern by American Jewry. In that country, and in Latvia, Lithuania and Austria, as in Poland, the material sufferings of the Jewish populations engaged the attention of the American community, again through the agency of the Joint Distribution Committee. In the report of Mr. Hyman, Secretary of that organization, covering its activities during 1934, he stated that the American Joint Reconstruction Foundation (supported jointly by the Joint Distribution Committee and the Jewish Colonization Association) had, during 1934, granted new constructive credits to Jews in these countries amounting in all to $300,000. At the same time, the improved condition of the Jews of Russia, largely as a result of the work of the American Joint Agricultural Foundation (Agrojoint), had relieved the Joint Distribution Committee of any large expenditures in that country.

In connection with Russia, it is interesting to note that, in the report submitted by the Executive Committee of the American Jewish Committee at its twenty-eighth annual meeting on January 6, 1935, attention was called to the fact that there were still in force in that country restrictions on the free exercise of religion which made "the prospects of the very survival of religion extremely dark." The Committee expressed the hope, however, that "in the course of the diplomatic rela-

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tions with the Soviet government which have been ushered in by the recognition of that government by the United States, our government may find an appropriate occasion to impress upon the Soviet government that the American people, of all creeds, would cordially welcome a more humane attitude toward religious functionaries and a more liberal policy toward religious education."

A conference of Jews from various countries at Geneva, in August 1934, also aroused considerable discussion in American Jewish circles. This conference was reported in the American press under somewhat sensational headlines which referred to a world Jewish parliament and super-government. These reports evoked a statement from the American Jewish Committee to the effect that that body, as well as other important organizations, was not participating in the Geneva Conference which could not therefore "truthfully be described as representative of the opionion of Jews of the world or as expressing the view-point of Jewish citizens of the United States." In a statement to the Jewish Daily Bulletin, Mr. Alfred M. Cohen, president of the B'nai B'rith, dissociated that organization also from the Geneva Conference.

This conference, which reaffirmed its decision of 1932 and 1933 to establish a world Jewish congress, reopened the discussion of that question which had taken place in previous years. (See Vol. 34, pp. 29-31, and Vol. 36, pp. 240-241). In October 1934, the American Jewish Congress affirmed the decision of the Geneva Conference of 1934 to establish a world Jewish congress to be convened in 1936, and also decided to launch a campaign for the organization of national democratic elections throughout the United States in April 1935, for an enlarged American Jewish Congress and delegates to the proposed world Jewish Congress. The discussion of this matter in Jewish circles again made manifest a sharp division of opinion.

Several influential persons connected with the American Jewish Congress opposed the world project. At the semi-annual conference of the Seaboard Zionist Region, held in October 1934, in Baltimore, Mr. Louis Lipsky, one of the vice-presidents of the American Jewish Congress, stated that a world Jewish congress is not essential for the protection of Jews in various countries, that the functions proposed for the world congress could be performed as well by a central executive committee with headquarters at Geneva, and that the controversy on this question, if allowed to continue, will destroy what has been thus far achieved in the way of cooperation in the upbuilding of Palestine and in measures on behalf of victims of Nazi persecution.

The National Council of Jewish Women, the B'nai B'rith, and the Labor Committee for Jewish Affairs (organized in February 1934), which together with other national organizations, had been invited by the American Jewish Congress, to participate in formulating the arrangements for the democratic elections, declined to do so, while the American Jewish Committee which was invited by the Jewish Congress to a conference "to explore the possibilities of arriving at understanding . . . on the problems outlined," declined to join in any conference in which the proposal for a world Jewish congress was to be the subject for consideration, while agreeing to discuss other ways of securing closer cooperation between organizations.

At the twenty-eighth annual meeting of the Committee, on Jan- Committee made public "a state- uary 6, 1935, the American Jewish ment of some of the many considerations which have all along shaped the attitude of the Committee toward the establishment of a general Jewish organization in the United States based on a plebiscite or of a world Jewish congress or any other form of international Jewish organizations."

The position taken by the Executive Committee was unanimously approved by the Annual Meeting which was addressed by Mr. Neville Laski, President of the Board of Jewish Deputies of Great Britain who took a strong position against the proposed world congress. (For the complete text of the Committee's statement, and of Mr. Laski's address, the reader is referred to the Annual Report of the Committee published in the present volume.

Subsequently, the American Jewish Congress announced that it had decided to postpone the elections scheduled for April 28, 1935, and that the advisability of these elections and of establishing a world congress would be discussed at a convention to be held in Philadelphia in March 1935. The convention reaffirmed approval of the world body without setting a date for its establishment, and approved the holding of democratic elections in 1937 for an enlarged American Jewish Congress, with the proviso that one-third of the delegates shall be chosen by national Jewish organizations.

Palestine vied with Germany for the chief place in the interest of America Jewry, largely because of the realization that, under present conditions at least, the Holy Land providentially offers practically the only haven for Jewish fugitives from Germany.

At the beginning of the period under review, in July 1934, the Zionist Organization of America held its thirty-seventh annual convention in Atlantic City, N. J. The Organization adopted resolutions calling upon its members to participate more actively in general communal affairs, favoring a seat for Palestine in the League of Nations, recognizing among Soviet officials a growing sympathy toward efforts to procure freedom for Zionists in Russia, and calling upon the British Government

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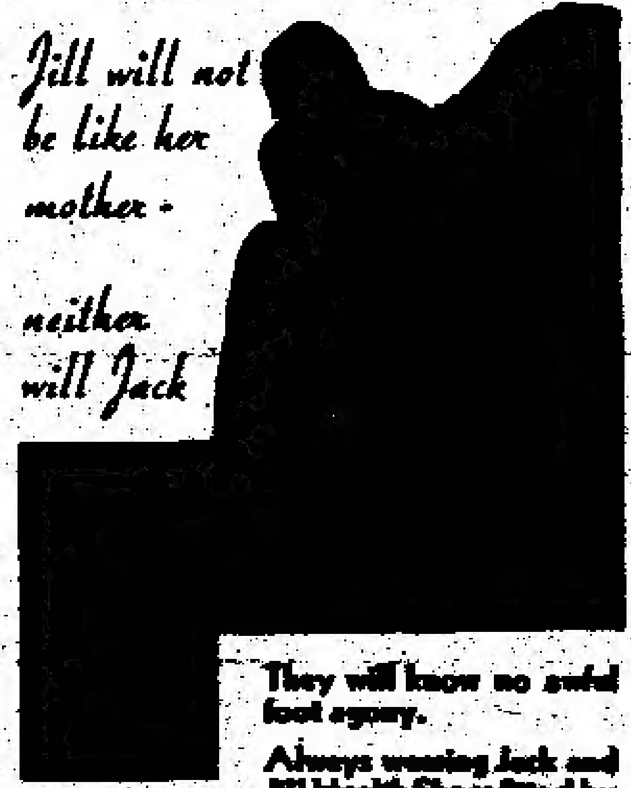

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to modify its restrictive immigration policy in Palestine so as to render it a haven for a greater number of European Jews, and to open Transjordania for agricultural settlement and industrial development by Jews.

In September 1934, the Administrative Council of the Zionist Organization of America adopted a resolution opposing the proposed legislative council in Palestine. Opposition to the proposed council and demand for a more liberal immigration policy were voiced by a Zionist rally in Chicago in October 1934. In the same month, the twentieth annual convention of Hadassah, the Women's Zionist Organization, at Washington, was marked by the broadcasting, on an international radio hook-up, of the ceremonies attending the laying of the cornerstone of the Rothschild-Hadassah Hebrew University Hospital and Medical Center, the first institution of its kind in Palestine. The organization also adopted resolutions opposing the establishment of a legislative council, and demanding an increase in the number of certificates for labor immigration "commensurate with the recognized present economics condition of the country."

A notable event was the meeting in New York City, early in January 1935, of the Administrative Committee of the Jewish Agency,—the first time this body met on American soil. The Committee adopted resolutions calling upon the Jews of the world "to intensify their efforts for speeding the upbuilding of the Jewish National Home," and approving the stand taken by the Agency Executive with regard to the proposed legislative council for Palestine and in relation to restricted immigration. The view was expressed that "a legislative council at this time would prove menacing to the interests of the Jewish National Home as well as the large interests of Palestine." The number of immigration certificates so far granted by the Palestine government was declared to have "failed to enable the country to catch up with the shortage of Jewish Labor which remains one of the most serious problems."

What is likely to prove a very significant event in the history of American effort for Palestine upbuilding was the national conference on Palestine held in Washington on January 30 and 31, 1935. This conference, which was an effort to assemble all forces, Zionist and non-Zionist, desirous of aiding in Palestine reconstruction, was called under the auspices of a number of national organisations. Probably the most important decision of the conference was to set up an expert commission to survey economic conditions in Palestine and prepare a program for coordinating the work of the various agencies active in the economic field.

Other important meetings of organizations interested in Palestine reconstruction were the tenth anniversary convention (November 30, 1934) of the National Labor Committee for Jewish Workers and Pioneers of Palestine, at which announcement was made that the organization had sent over $1,000,000 to the Palestine Labor Federation (Histadruth Haovdim) for the promotion of welfare work and for the purchase of tools and materials for workers in Palestine; the fifth annual convention (December 23, 1934) of the Federation of Palestinian Jews which voiced a demand for the rehabilitation of the Palestine cities, Hebron, Safed, and Tiberias, which were sacked during the 1929 riots; a dinner on April 2, 1935, under the auspices of the American Friends of the Hebrew University, in celebration of the tenth anniversary of that institution; and the annual party council of the Jewish State Party of America (June 2, 1935) which demanded immediate colonization on crown lands in Palestine, the floating of a public loan to promote the colonization of 100,000 Jewish families on both sides of the Jordan, and the encouragement of the industrialization of Palestine by appropriate tariffs and international treaties.

Echoes of controversies which were pending in Palestine or in the world Zionist movement were heard in the United States. Many in the American community followed with interest the development of the revolt of the Zionist Revisionists against the World Zionist Organization which culminated in the secession of the Revisionists from the parent body.

The Zionist Revisionist Organization of America, consisting of adherents of the Revisionist policies, held their second annual conference in New York City, April 1935. The Organization adopted resolutions "to

(*Continued on page 97*)

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Transjordan: Its Inhabitants And Political Parties

The Country Awaits Development And The People Desire Progress

The transformation now proceeding in the social and economic life of Palestine at an ever increasing pace has not as yet had a similar effect on its sister country—the Emirate of Transjordan, says Isaac Chizik in the London Jewish Chronicle.

The economic and social conditions of the people inhabiting this area are practically identical with those which prevailed during the last two or three centuries. Although politically Transjordan was granted its independence and is to a certain extent an autonomous State, it has not progressed sufficiently to mark any change from its previous conditions under the Turkish rule. Its inhabitants, although willing to adopt the traditions of western civilisation, at least in the technical sense, are incapable of doing so, chiefly because they lack the means by which to make such progress possible.

Economically the country does not offer any incentive to western capitalists to invest their money and thus develop the country. The investment of western capital in the East and its exploitation stirred the national consciousness in these countries perhaps more than any other factor. Nationalism follows capital, and the eastern renaissance was faster and "westernisation" more complete in those countries where the natural resources were exploited by western capital. Transjordan did not offer sufficient remuneration to western capitalists, and has remained, therefore, a backward, uncultivated country, with most of its inhabitants leading a nomadic and primitive mode of life.

The area of Transjordan exceeds 20,000 square miles, a large part of which is desert country. Geographically, it is a mountainous plateau intersected by deep ravines running east and west.

The population of Transjordan is estimated to be between 300,000 and 360,000 and consists mostly of Arabs. The Christian Arabs are estimated at 20,000 and the remaining Arabs are Sunni Moslems. The Arab population may be classified into three main categories, namely, the Bedouin, the semi-nomads, and the settled population. Most of the inhabitants belong to the first category and number approximately 140,000 to 150,000.

The nomadic tribes are divided into two groups—the northern and the southern. The tribes in the south and the east still preserve their Bedouin characteristics, nomads who roam with their flocks of sheep and camels. In the north and west, however, the Bedouins begin to lose their nomadic characteristics by a gradual attachment to the land. They are the semi-nomads, i.e., land workers living in tents and still preserving their tribal character. They do not roam as the southern tribes do, and some of them no longer lead a shepherd's life.

The Sheikhs of these tribes are gradually becoming feudal lords owning vast areas of land and whole villages, and the Bedouins become fellahin, i.e., land workers.

The southern tribes are the nomads who do not till the soil, but depend for their existence on their herds. The traditional mode of life of these southern tribes has not changed. Outside influence has not affected them as yet, and their desert spirit still predominates. They still object to any governmental yoke or any established laws by which they have to abide. This opposition to government rule must not, however, be regarded as due to a nationalistic ideal and policy, but rather to the Bedouin's inherent hat-

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red of any law to which he has to be subjected.

The Arab nationalist movement in the Near East which opposes any foreign rule does not recognise the interests of the Bedouin. The Nationalists oppose the Government because it is foreign, while the Bedouin oppose any kind of Government.

The transformation in the economic structure of Bedouin life is causing a similar transformation in his outlook on life and in his conception of civilisation. This transformation, however, is chiefly and firstly political. Their autonomy in the desert has been taken away from them—a thing which they greatly resent—and the new order of life imposed upon them before they had actually changed their social and economic structure, has brought in its train conceptions which they are hardly able to understand.

The cultural renaissance which is taking place among the town Arabs and, to a smaller extent, even in the villages, has not as yet penetrated into the Bedouin tents, and with perhaps the exception of the Sheikhs they are all illiterate. They do not understand Nationalist propaganda, and the call for "action" will stir them only if there is an opportunity for them to benefit from the spoil. It does not matter to them whether the opponents observe their own religion or not. The Bedouin, as a whole, are realists, and religion does not play an important rule in their lives.

The economic conditions of these Bedouin are very bad, since the Bedouin depends for his livelihood on his camels and sheep. From the camel he gets his milk and meat and from the sheep the cloth for his tent and garments. But the price of camels and also of horses has fallen considerably because of the introduction of motor cars. The Bedouin did not use money to obtain necessities from the cities but bartered their camels, goats and horses for the articles which they obtained from the city dwellers. Lately, however, the demand for Bedouin products has fallen, and they now need cash to purchase the commodities of which they are in need. This change is rather hard on the Bedouin, and they are obliged to seek other sources of income, whereby they can obtain money—the modern substitute for barter.

The settled population—namely, the cultivators living in houses—is estimated at about 80,000, occupying 200 villages. These villages are situated mostly in the north, where law and order were already in force under the Turkish regime. Since the war, the number of fellahin has increased, but they are still afraid of the Bedouin—especially in the south—who despise them and treat them worse than slaves.

The methods of cultivation of the fellahin are very primitive and they grow mainly wheat and barley. One-fifth of their crops is given to the owner of the land, who is usually the Sheikh of the village. Out of the remaining four-fifths, they pay the Government a tithe of 12½ per cent. What is left to the fellah, even when the crops are successful which does not occur very often, scarcely suffices for a bare livelihood. The drought, which is a regular visitor in this part of the world, adds to the fellah's misfortunes. By improving the methods of cultivation and by introducing irrigation, the fellah's condition could easily be improved. For such an undertaking, however, the fellah needs capital, which he does not possess and cannot obtain from his Government.

Another type of land worker is the "Haratin" (plougher) roaming fellahin who do not own any property and receive from the landowner or the head of the village, a piece of land, food and implements. At harvest time, they receive one fifth of the crop for their labours, the rest of the crop being taken over by the owner of the land. Some of these "Haratin"—who are usually single and homeless—were previously Bedouin who were not successful in obtaining a piece of land for themselves when their tribe abandoned its nomadic life and took to agriculture. The "Haratin" are to be found in practically every village, and they constitute from 10 to 20 per cent. of the fellahin inhabitants. They are very poor and scarcely have enough food to keep them alive.

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Another element among the settled agricultural inhabitants of the country is the Caucasian settlements. The Caucasians in Transjordan number about 7,000, about 800 of whom are Chechens. The Chechens are Moslems from Daghestan who fled from their country after it had been conquered by the Russians in 1864. The Circassians emigrated from their country (western Caucasus) after the Russo-Turkish war in 1877-78. These sturdy and warlike emigrants were welcomed by the Sultan Abdul Hamid II, who helped them to establish colonies on the eastern border of Syria and Transjordan.

These settlements were to serve as a protection against Bedouins for the settled population and north and west of the Jordan. And indeed the Bedouin soon realised that they were dealing with equals. There are eight villages altogether—four Circassian settlements, and the other four inhabited by the Chechens. The Turkomans are another non-Arab element in Transjordan. Most of them, however, left the country during and at the end of the war. At present there is only one Turkoman settlement, that of Rumman, near Jerash.

Among the semi-nomadic inhabitants, especially in the Kerak district, there are also Christians who completely resemble the Moslems in appearance, mode of life and occupation. But the majority of these Christians, who number about 20,000, live in the cities. The urban population of Transjordan numbers about 45,000 to 50,000.

Prior to the world war, the cities of Transjordan did not occupy an important place in the life of the country. They served only as commercial markets for the exchange of goods with the Bedouin. The desert and the city were the centres of interest in those days. However, with the transformation in the life of the Transjordan Bedouin, especially since the Great War, the cities began to assume a new life. The centre of gravity in the political and social life of the desert was transferred to the city. The new regime established itself in the city and subjected the whole country and its people under its rule.

With the introduction of a Government machine there came a new element into the cities, namely, professional people of all kinds who were not in demand before, at the time of the simple economic and political structure of the country. The greater part of this element emigrated from the Hedjaz together with the Emir Abdullah, and from

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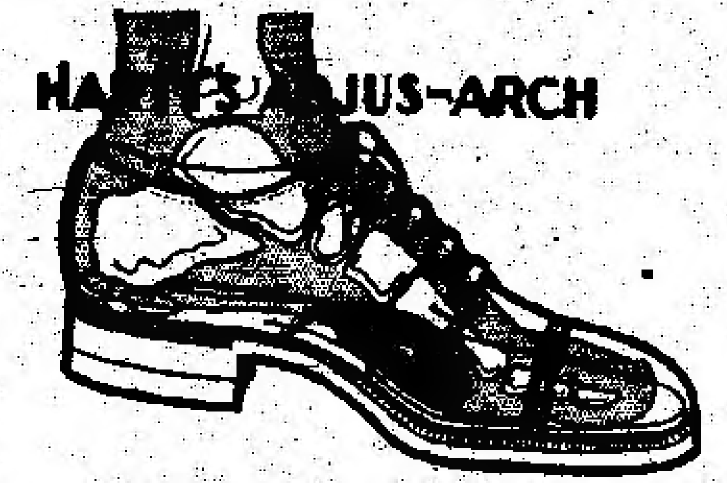

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Palestine and Syria, and others were brought by the British Government. They now form the vocal element in Transjordan politics. Commerce and industry, however, do not show any improvement over previous conditions, and practically no new enterprise has been undertaken.

There are no industries in Transjordan, and the most important part of its commerce is carried on by agents who import goods from Palestine and Syria. New sources of income were not created and no improvements have as yet been made in the agricultural development of the country; and with the general fall in prices of wheat and other agricultural products, the economic condition in the country has become very bad indeed. On the other hand the professional class-teachers, doctors and Government officials, brought with them a new and higher standard of living which they are attempting to introduce into the country.

The people on the whole, of course, are willing—there is a demand—but they do not yet possess the means to attain their desires. The nomadic inhabitants who are forced to settle on the land are not able to cultivate it profitably, and the semi-nomads who are cultivating the land are hardly eking out their livelihood, although there is plenty of arable land and plenty of water which can be used for irrigation purposes.

The majority of these inhabitants are envious of their neighbours on the western side of the Jordan and, it seems to me, would welcome a similar immigration of labour and capital into Transjordan, which is the only way of developing and reviving their country.

The territory east of the Jordan or Shark Al Urdun, as it is called in Arabic, was occupied by British and Arab troops in 1918. The British troops, however, were withdrawn from Transjordan in December 1919, and when the Emir Feisal was declared King of Syria, it included also Transjordan. The officials who were appointed by the Damascus Government to the different districts of Transjordan were not sufficiently strong and able to administer the country, which lapsed gradually into a state of disorder. The Bedouin tribes realising the weakness of the Damascus Government, began to raid the country and rob its inhabitants.

The situation became even worse when the Damascus Government collapsed in July 1920 and was occupied by the French. Transjordan then broke up into a large number of states and sub-districts—each having its own local "government." At that time (August 20th, 1920), Sir Herbert Samuel came to Es-Salt and proclaimed Transjordan an independent Arab country under British supervision. Soon after that, several British representatives came to Transjordan to act as advisors to the local heads of the three main districts and various sub-districts who acted independently.

The British officials, however, did not effect any radical improvement, and the situation remained the same until the following year. In November 1920, the Emir Abdullah, second son of the late King Husein and brother of the late King Feisal, arrived from Hedjaz at Maan and stayed there for about a year. In March 1921, he was installed as Administrator of Transjordan under

Miss Florence Feder, active in Dominion Hadassah work in St. John's, Newfoundland.

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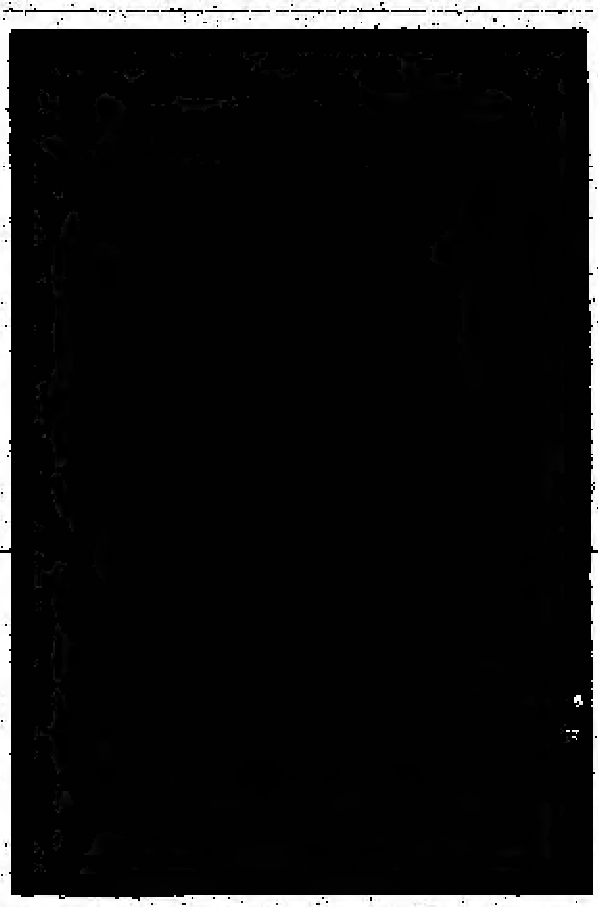
the direction of the High Commissioner for Palestine. Transjordan then included only three districts at Ajlun, Balka and the Karak: later on the district of Akaba with Maan were given to him by his father King Hussein, after he had abdicated in 1925.

When the Emir returned from Jerusalem where he was recognised as the ruler of Transjordan, he immediately established a centralised Executive, appointed Rashid Bey Talla as Prime Minister and strengthened the reserve force to 750 officers and men. The Prime Minister, Rashid Bey Talla, resigned and was followed by Mazhar Bey Raslan, who likewise resigned and was succeeded by the able El Fariq Ali Ridha Pasha Rikabi. This Prime Minister took his appointment seriously, and with the help of the Arab Legion he soon quelled all rebellions and security and order were effectively restored in the country. In the summer of 1922 the Emir went to England to negotiate with the British Government.

In September, 1922, Transjordan was proclaimed a separate Arab principality, independent of the Palestine Government. A special White Paper from the British Government approved by the Council of the League of Nations declared that the articles of the Palestine mandate relative to the establishment of a Jewish National Home in Palestine would be inapplicable to Transjordania. In 1923, Transjordan was recognised as an independent Government on condition that the government should assume constitutional forms and "place His Britannic Majesty in a position to fulfill his international obligations in respect of the territory by means of an agreement to be concluded with His Highness, the Emir Abdullah."

On the 20th of February, 1928, such an agreement was signed in Jerusalem and ratified by the High Contracting parties in October, 1929. Since August, 1927, the High Commissioners for Palestine receive



Mr. William Wright, Proprietor, New Sherbrooke Hotel, Sherbrooke, Que.

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special commissions as High Commissioners for Transjordan. The British Government is represented in Transjordan by a British Resident who "acts there on behalf of and under the instructions of the High Commissioner for Transjordan."

The recent visit of the Emir to London has resulted in an additional agreement revising certain articles in the original treaty of February 20th, 1928. This new agreement provides for communication between Great Britain and other Powers on the one hand, and Transjordan on the other, to be made through the High Commissioner and the British resident at Amman; for the appointment of Transjordan Consuls in neighbouring Arab States; the defraying of ordinary civil administration expenditure entirely by Transjordan; and the removal of all customs barriers between Palestine and Transjordan except by agreement.

The Constitutional Government consists of an Executive Council which is composed of the Chief Minister who is appointed (and dismissed) by the Emir and who acts as President, the Minister of Justice, Chief Secretary, and the Director of Antiquities as ex-officio members. In addition, there are two nominated members, one Caucasian and one Christian, from the legislative assembly.

The legislative assembly is composed of the Chief Minister (as President), Minister of Justice, Chief Secretary, and Director of Antiquities as official members, and nine Moslem Arabs (settled), three Christians, two Caucasians, and two Bedouin, as elected members. The legislative assembly first met on the 2nd of April, 1929. Laws are enacted or rejected by majority vote. The tenure of each legislative assembly is three years.

The judicial and financial advisors are British. They attend the meetings of both the Executive Council and the Assembly but do not vote.

On the whole, there has not been any formidable change in the social structure of the Transjordanians. Beside the gradual transformation of the nomads to agriculture and settled life, there have not arisen new classes based on economic differences—as is the case in progressing Palestine. There are no labour, nor middle class industrial or merchant elements in Transjordan. The only change is the new intellectual element of government officials, teachers and professionals (most of whom are not Transjordanians), which grew up since the establishment of the present administration of Transjordan under the Emir Abdullah. The population at large is not interested in politics, and they will support any government, on condition that this government is strong and firm.

When Abdullah first established his government at Amman in the spring of 1921 with the approval of Mr. Winston Churchill, the British Secretary of State, who then visited Palestine, his government was weak and lacked both money and arms—two most needed factors in a country like Transjordania—so that it was possible for some of the leaders of the sub-districts to challenge the government, which had neither authority nor prestige at that time.

Miss Anna Sherman, of Sydney, N. S., vice-president of Junior Hadassah of Sydney, N. S.

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Among those who came into open conflict with the government were Kulib al Shreida of Kurah, Ajlun District, and Sultan Al Adwan, paramount Shaykh of the Adwan tribe. The latter was a local prince who thought himself to be the right person for an Emir, rather than Abdullah who came from the Hedjaz. These so-called revolts did not have a national character, however, and were easily and quickly suppressed by the Arab Legion with the help of the R.A.F. The government soon established its authority and gained prestige.

The Bedouins have been loyal subjects of the Emir ever since, and support his government in all its policies. Moreover, Sultan Al Adwan, who fled to Jebel Druze, was pardoned by King Hussein who arrived then in Transjordan, has returned to his tribe, and his sons are now ardent supporters and personal friends of the Emir Abdullah.

In the cities, the situation is, however, different. The urban population has been increased considerably by a large influx of Arab nationalists who "were repeatedly disappointed in Damascus, Jerusalem, Beyrout and Cairo, many of whom flocked to Amman where they thought they could receive Arab culture and work for an Arab renaissance; Amman in fact, became the Mecca of Arab nationalism." (The Arab Federation Weekly, May 28th, 1934). (It aims at an independent Federation of the lands of the Fertile Crescent, namely Palestine, Trans-Jordania, Syria and Al Iraq). These non-Transjordanian "Arab Nationalists," most of whom came together with Abdullah, did not approve of the treaty between the Emir and Great Britain and insisted on complete independence.

Most of these new-comers were Syrian Istiklalists who thought that by serving Abdullah they were serving their own country towards its restoration under King Feisal. But when they saw that Abdullah was satisfied with Transjordan, they left him and have ever since opposed him. The revised and officially signed Treaty of 1928 has not appeased these few nationalists who "demand a treaty which will make out of Transjordania a second Independent Iraq State."

This party, headed by Hussein Pasha Al-Tarawna, calls itself the Party of the Transjordanian Executive Committee. This Executive Committee is not the executive of the Transjordanian Congress held in 1927, but a group of people who formed themselves into a political party under that name. The secretary of this party, Adel El Al Adhmah, is a Syrian born in Damascus and is an ardent Istiklalist. He is a lawyer and the brother of Nabir Al-Adhmah, who lives in Jerusalem and was twice the director of the Arab Fair. Al-Adhmah's right-hand man is Dr. Soubhi Abu Ghanima.

In general, the leaders of this party have Istiklal ideals of a Pan-Arabic Federation, and are in close co-operation with the Istiklal leaders of Palestine, Syria and Al-Iraq, and are in opposition to the present Government. The followers and supporters of this party are mostly Syrians from Damascus and other non-Transjordanians who have made Amman the centre of their Pan-Arabic activities. They went so far as to suggest in their Congress of 1933, the annexation of Transjordan to Al-Iraq. They communicated their proposal to King Feisal who was then visiting Transjordania, and who, it seems, approved of the plan. Abdullah naturally opposed this plan and worked unceasingly against it; and, to counteract the annexation of Transjordan to Al-Iraq, he began to make plans for its unification with Palestine. The Emir then, through his able Prime Minister, Ridu Pasha Al Rikabi (military governor of Syria during Feisal's reign, and who is now heading the Royalists who want to make Ali Abdullah's brother King of Syria), dismissed the Istiklalists from government service and sent some of them away.

But, though very few in numbers, they are not completely suppressed. Their greatest ally and supporter is the Grand Mufti of Jerusalem, Haj Ameen Al Husseini, who fears lest he lose his influence in Palestine by the rise of Abdullah. The Grand Mufti, who was a great supporter of the Hashimite family, has gone over to King Ibn Saud, whom he favours as King of Syria.

(Continued on page 58)

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Hitlerism Is A Menace To The Peace And Security Of America

Its Agents Apologize For Enormities And Spread Its Poison Here

By Professor Charles A. Beard

At the opening of the twentieth century every enlightened nation on the earth had established certain rules of policy deemed essential to the conduct of a civilized society. These rules included among others religious toleration, equality before the law, trial of all offenses in open court by an impartial tribunal, and the use of reason in the clarification and settlement of public questions. These rules were often violated in practice, by governments and by mobs but violations were not boastfully regarded as triumphs of genius. In time of war and revolution, it was generally understood that these rules might be set aside and defeated by governments and by mobs; but these violations were regarded as temporary and not the discoveries of superior political intelligence.

The history of the past four hundred years is in a large measure the history of the struggle to establish these rules in law and practice—to wrest from arbitrary and irresponsible powers the weapons of tyranny. In this struggle thousands of men and women sacrificed their fortunes and even their lives. The stake and the gallows are their monuments.

With this battle for liberty are associated the great personalities whom we are proud to honor and keep alive in memory. We did not believe that their work was perfect. We knew that eternal vigilance was the price of liberty. But we thought that our task was merely the refinement and the more exact application of these liberties to which they had dedicated their lives and fortunes.

Now, however, we find these rules not only violated but openly flouted by powerful governments as weak and childish sentiments.

We see brutal and irresponsible powers enthroned and exalted as the newest and final discovery of political science. For toleration is substituted intolerance. Equality before the law is replaced by degradation of races, classes and all women. Instead of the administration of justice by impartial tribunals we see men and women beaten, mutilated, murdered or herded in concentration camps at the whim of self-constituted drill-sergeants. The use of reason in the discussion and settlement of public questions is derided as childish nonsense and in place of the democratic process we are to have government by irresponsible brute force, by unquestioned and unchallenged berserker rage.

These things are not done inadvertently. They are done deliberately and on principle. And those who sponsor the new tyranny take glory unto themselves in debasing liberty and exalting sheer power.

It may be said that these things are done in Europe and do not concern us in the United States. This is the most dangerous delusion of our time.

In exalting brute force, the founders of the new tyranny make militaristic organization of every phase of life—even war as its climax—the supreme end of life. Although Hitler now speaks gently as the dove on occasion, Hitlerism is sheer militarism now and later war. The whole philosophy of the German Government is summed up in the following passage from the tyrant that presides over it. Hitler says on page 715 of "Mein Kampf," in words expurgated from the English:

"Everything, from the baby's first storybook to the last newspaper, theatre, cinema . . . will be put to this end . . . until the brain of the tiniest child is penetrated by the glowing prayer: Almighty God, bless our weapons again . . . bless our battle!"

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This is the supreme fixed idea of the German Government, and only imbeciles will be deceived by professions of peace. When this bloodlust has let loose the next war in Europe, then the fragile structure of international relations will be broken and the United States will stand in mortal peril of being drawn into another universal conflagration. Even considered from the standpoint of sheer domestic policy, Hitlerism is a menace to the peace and security of America.

That is not all. Hitlerism disturbs the peace even now by sending its agents of propaganda and destruction to apologize for its enormities, and spread its poison here. Revelations from regions far apart disclose its underground activities. Already storm troops, wearing distinguishing shirts and the insignia of Hitlerism, march through our streets, organize meetings, proclaim Hitlerism as their faith, and drape the Swastika over the Stars and Stripes.

Let us not be deceived. There are thousands of American citizens enrolled under the same banner of tyranny and ready to join in a movement to establish the reign of force in this country. A country that could supply millions to the Ku Klux Klan, with its mongrel imbecilities, could supply millions to the Silver Shirts, the Green Shirts, the Black Shirts

Mrs. A. Hart Isaacs, formerly Miss Dorothy Goldman, whose marriage was solemnized at the home of the bride's parents, Mr. and Mrs. Joseph Goldman, 28 Wall Street, St. John, N. B. Rev. M. Bashkin assisted by Rev. A. Babb, performed the ceremony. Mr. Isaacs is the only son of the late Mr. and Mrs. Israel Isaacs of Saint John.

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or whatever color of garment that is to cloak the new destinies.

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All sciences, all arts, all letters, all education, are to be enslaved and degraded to the level of the drill-sergeant's intelligence—and that is hardly fair to the drill-sergeant. Toleration, mercy, generosity and fair play are to be extinguished in the dark night of brute power; while all women are to be debased to the level of breeding-animals to supply soldiers for berserker wars.

Labor-organizations are to be crushed, Labor is to be enslaved to capital, and business is to be enslaved to the rich and very specific interests, like war-industries in a wide sense, to the ruin of other industries—interests that stand behind and dominate the marching puppets of the parade-ground.

Contractual rights and obligations are to be flouted and every person's home and business made liable to invasion at any hour, day or night, by personal enemies clothed in the uniforms of the Nazis.

What then, is the task before us? It is to strike at this menace in every form and guise which it assumes. It is to deny tolerance to those who proclaim tyranny as an eternal principle. All instrumentalities at our hand must be employed.

TRANSJORDAN: ITS INHABITANTS AND POLITICAL PARTIES

(*Continued from page 55*)

The Istiklalists are heard from time to time, and their capable leaders propagate their case (of achieving actual independence for Transjordania within an Arab Federation, preferably under the kingship of Ghazi, King of Al-Iraq) quite ably. They demand: 1, "the establishment of a responsible representative form of government" (responsible to the people). 2, "the revision of the treaty with Great Britain." 3, "the retrenchment in the unbearable Trans-Jordania budget." They opposed the Emir's last visit to London fearing that the visit might have a bearing on "the annexation of Palestine to Transjordan, and to the immigration of Jews and the selling of land to them."

The second party is the People's Party (the Shaab Party founded in 1927) and it is headed by Naji Pash-Azzum. The People's Party supports the Government and the Al-Emir, and the present Prime Minister, Ibraham Hashem (a Palestinian from Nablus), is a member of this party. The supporters and followers of this party are all Transjordanians, including most of the leading tribal Sheikhs. This party disapproved of the large influx of Arab "foreigners" and the influence they assumed as officials of all kinds in the Government. And in spite of all blood ties and emotional connections with these foreigners, there arose a territorial patriotism which demanded the dismissal of these "foreigners" and their replacement by Transjordanians.

Then was heard the ominous cry of "Transjordan for the Transjordanians!" And before "the unprejudiced and honest Arab patriots could oppose the new propaganda, legislation confirming the granting of Government posts to Transjordanians only, and regarding all Arabs from Syria, Palestine, Iraq and other countries, was passed" (Arab Federation, May 26th, 1934.)

This territorial nationalism, which is growing quite rapidly in the Near East, is a death blow to the exponents of the Pan-Arabic idea. The Transjordanians—the majority of whom are ardent supporters of the Emir Abdullah reject vigorously the meddling of the Palestinian Arabs, especially of the Mufti Party (the Majlessin), in their affairs, and have denounced the unfriendly attitude of the Palestinian (especially the Mufti) press.

On the other hand, friendly relations exist between the Palestine opposition (the opposition to the Mufti and to his supreme council and to the Arab Executive, the majority of whom are supporters of the Mufti) and the Christian Arabs of Palestine and the Emir Abdullah.

All these political intrigues, however, are strange to the population at large, whose main desire is to improve their own economic condition and gain a livelihood in the face of the famine which befell the country during the last few years.

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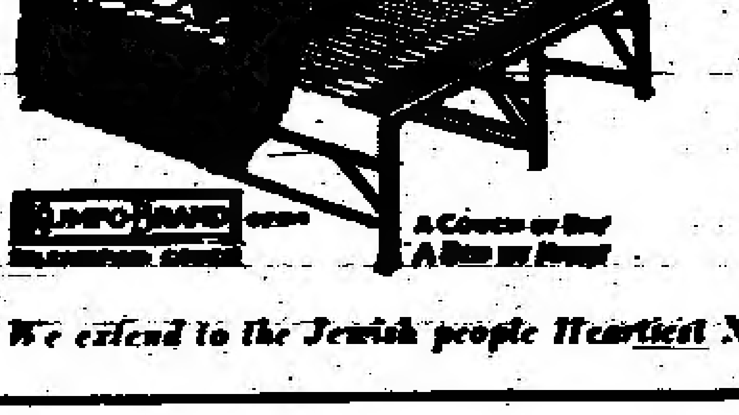

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Mr. John T. Tebbutt, President.

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Arab And Jew — Harmony Or Hatred?

By Lieutenant-Colonel J. H. Levey, D.S.O., O.B.E.

In one of the grandest passages in the Old Testament is told the story of the birth of the Jewish and Arab races. It is a simple tale of the aged Abraham's craving for a successor to carry on his work of raising a tribe of nomads to a state of organized society. Ishmael, by the handmaid Hagar, and afterwards by special dispensation, Isaac by his wife Sarah, were the half-brothers whose seed God promised to make great. They parted early because of almost the identical differences which have defied Time and which exist to-day.

Cradled in similar circumstances, brought up in the same part of the world where centuries passed without appreciable change, it is a matter of no surprise that Jew and Arab have certain characteristics in common. Both races have been ruled for centuries by a religion in which ancient dietary laws and forms of worship have played a large part. Both races have become conspicuous; the Jews generally, intellectually and, a minority, financially. The Arabs, numerically. Most of all, both races look upon Palestine as theirs. The Jews (those who are Zionists) by reason of spiritual and national considerations: the Arabs by right of possession.

It is a peculiar circumstance of our civilization that peoples with slightly divergent views of the same subject cannot live peaceably with one another. The God of Mahomet is the same God as the God of Moses: Protestantism has the same Deity as Catholicism. Yet, through the Ages, there have been wars, persecutions and, worst of all, subconscious hatreds, because of the lack of uniformity of worship.

The differences between Arab and Jew are not merely religious, although there is no doubt that religion has mattered much. There is something deeper than this. A sort of racial "inferiority complex" on the part of the Arab, caused, I believe, by an inherent jealousy of the material successes in the matter of the world's goods which some Jews have and the Arabs have not.

It is not my purpose to apportion blame or reason here, but to make suggestions for rectifying the present state of affairs in Palestine. Here is a country which is in the throes of a great revolution; centuries of stagnation are passing away overnight. At the moment the modern mixes with the ancient in kaleidoscopic confusion: soon the modern may prevail.

During the past few years, since the Balfour Declaration, Jew and Arab have been living, metaphorically speaking, side by side. There has been trouble; there have been periods of comparative harmony. Palestine can never become a country able to give of its best until the political outlook clears.

One of the most encouraging factors about the situation is the fact that race-hatred is not, as a whole, a prevalent thought in either the Jew or the Arab. Recently a young Jewish athlete was in difficulties in the water at Tel-Aviv; two Arabs dived in to rescue him; all three were drowned. This is not evidence of bitter enmity. The tragedy proved that the spirit of brotherhood exists.

For many years the Arab has done very well out of the Jew. Jewish money has poured into Palestine from all over the world. Much of it has been and is being used to purchase land from Arabs. Supply and demand have caused great profits to be made. On the other hand, the Arab leaders watch with disfavour Jewish immigration, which, restricted as it is, seems to them to be the thin end of the wedge to drive the Arabs from the country.

This thought does not enter the minds of the Jews. In spite of the fact that Palestine was spoken of as a land flowing with milk and honey, it is not entirely a fertile country; large tracts of it are a

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wilderness. The Arab knows agriculture alone as a livelihood and thinks that, as soon as the available fertile land is bought up, he will be left with the wilderness in which to make a living—or to go elsewhere.

The future of Palestine is likely to be as much an industrial as an agricultural one; industry means massed populations in small spaces. There will be plenty of room for both Jew and Arab in these circumstances, and the Arab should be made to realize this. The Jewish watchwords should be "Education and co-operation." Jewish farmers must help their Arab neighbours where possible; they must make the first gesture of friendliness and educate the Arab to the view that both parties are working for the communal good. Above all else, the Jew must not by his very actions and demeanour give the Arab the impression that he is in any way on a higher social scale or is possessed of more of the world's goods.

The Palestine Jews must never lose sight of the fact that the Arabs have no world organisation such as the Zionists with their millions of supporters.

It should not be very hard to co-operate for there is a great deal to respect in the Arab: his traditions, his religion, his pride of race, his capabilities as a warrior and his humour are all aspects which should command admiration. But the Jew must take the first step.

It may not happen in our generation, but I believe that there is a very good chance, if wise counsels prevail, of the oldest family quarrel in history being patched up in the land of its origin. Jew and Arab have both groaned under persecutions for centuries, and a common bond of suffering may be a means of drawing together the two surviving races of an old civilization which has been lost in the sands of Time.

I have seen Jew and Arab work together in Palestine, developing agriculture and industries. They can and should be encouraged to keep this spirit of co-operation healthy and friendly.—The Near East and India.

A Bit Of Insurance History

Well Known Saint John Family Connected With Insurance Business in Canada for Over 130 Years

By George Gilbert

But little is known of the origin and early history of insurance in Canada. So far as can be ascertained from the scanty records available, it appears that the first insurance company to operate in this country was the Phoenix Assurance Company, Ltd., of London, Eng., which established an agency in Montreal in the year 1804.

There is no doubt that marine insurance transactions were carried on at Canadian ports before that time, and in this issue is printed tangible evidence of the fact in the form of a facsimile of an Insurance Account of Munson Jarvis with Andrew Crookshank, an insurance broker, both of Saint John, New Brunswick, covering the period from August 5, 1801, to January 1, 1803, in the reign of King Edward III. In those days the chief hazard to be covered was that of pirates who preyed on shipping.

Munson Jarvis was a United Empire Loyalist who arrived at Saint John in 1783 in his own sailing vessel, the "Mary Ann." He was the great-grandfather of C. E. L. Jarvis, founder of the insurance firm of C. E. L. Jarvis & Son, Limited, well-known throughout the Maritime Provinces, and it was in its office at Saint John that the ancient document was recently discovered. Munson Jarvis formed one of a syndicate of marine under-writers in Saint John in 1803, so that members of the present firm and their ancestors have been connected with the insurance business in Canada for a period of over one hundred and thirty years.

There is in existence an insurance policy, dated 1803, signed by Ralph Munson Jarvis, son of Munson Jarvis, and grandfather of C. E. L. Jarvis. There is also a policy signed by Colonel E. L. Jarvis, as president of a New Brunswick Insurance Company, and dated 1847. Wm. H. Scovil and S. L. Tilley were the other directors. Later, Colonel Jarvis moved to St. Johns, Newfoundland, as general agent of the Insurance Company of North America. His daughter

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An Ideal Shoe for
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THE "DOCTOR'S" SHOE APPEALS TO THE
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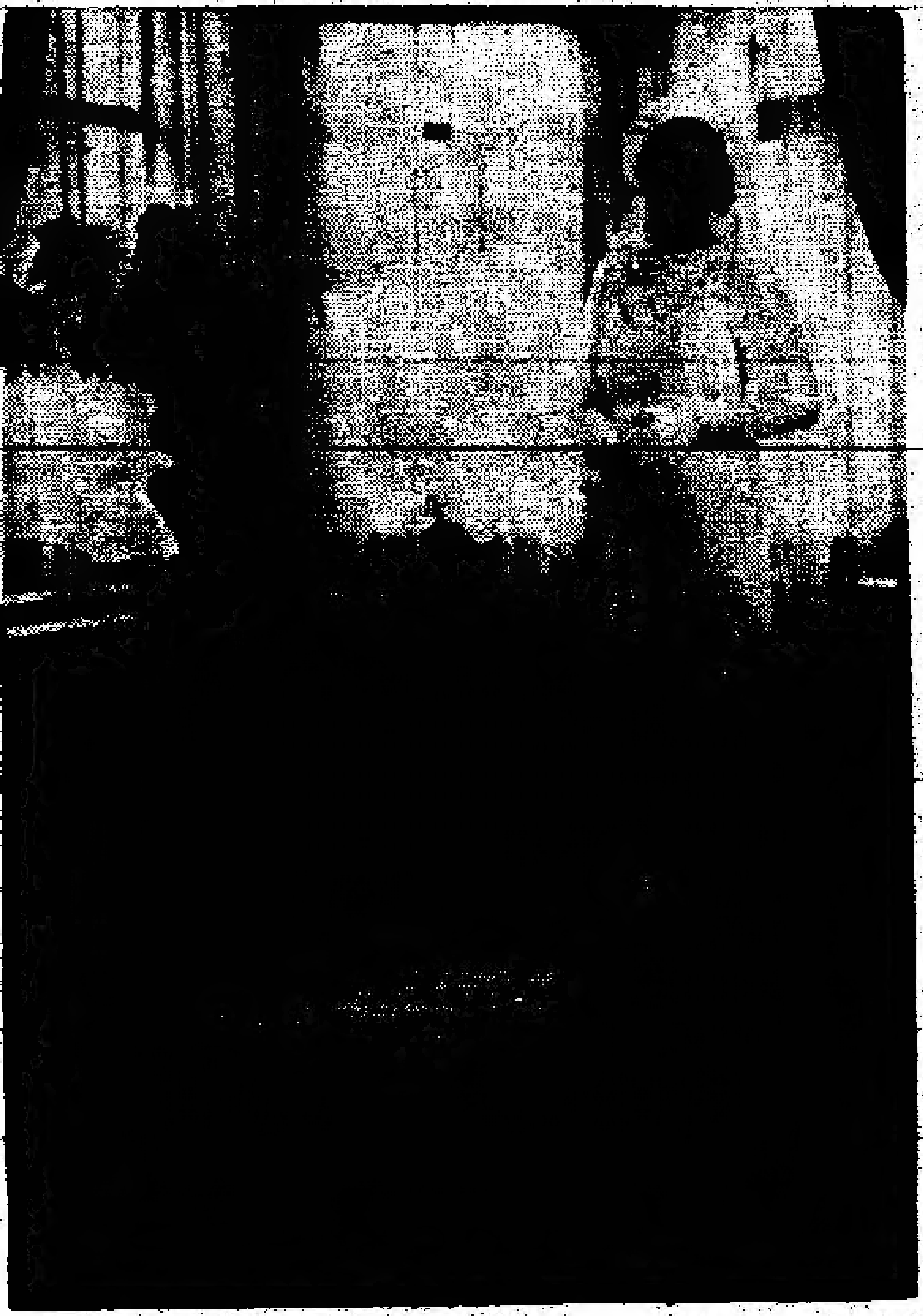
Isabel, sister of C. E. L. Jarvis, married Sir Wm. Bowering, Baronet, who subsequently moved to Liverpool, England, and became vice-chairman of the Liverpool & London & Globe Insurance Company Limited.

There is also in the firm's possession a policy written for £1250, and dated August 9, 1866. It was early in the same year, shortly after the close of the American Civil War, that the Queen Insurance Company of America appointed the late C. E. L. Jarvis as its Provincial agent at Saint John. At that time he was in his early twenties.

Eleven years later, in 1877, occurred the Saint John conflagration, and the losses of the Queen in that catastrophe amounted to about $750-000. That was a very heavy conflagration loss for a company in those days, but the Queen paid it promptly. In order to expedite payment it wired instructions to the Bank of Montreal at Saint John to give the Jarvis agency unlimited credit. This incident made a favorable impression on the public, and added considerable to the prestige of both the company and of fire insurance generally in the community.

The late C. E. L. Jarvis was an important factor in the formation of the New Brunswick Board of Fire Underwriters, which has the distinction of being the oldest Board of its kind in Canada. Having a conviction that specific rates were more equitable than general minimum ratings, he made a specific tariff for the City of Fredericton, N. B., in 1871. At that time he was secretary of the Board of Underwriters, without salary, and this specific tariff antedates ratings in other parts of Canada by upwards of a quarter of a century.



Mrs. Jack Levine, daughter of Mr. and Mrs. Samuel Meltzer whose marriage was performed in the Synagogue Shaarei Zedek, Carleton Street, St. John, N. B., by Rev. M. Beshkin assisted by Rev. A. Babb. Mr. Levine is the son of Abraham Levine and the late Mrs. Levine. —Climo

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Donahue Taxi Service
ST. JOHN, N. B.
All Night Calls At No Extra Charge
WEDDINGS DANCES SHOPPING

When C. E. L. Jarvis died in 1918, he was succeeded by his son, E. L. Jarvis, who is the present managing director of the firm, which continues to represent the Queen Insurance Company as Provincial Agents for New Brunswick. In addition, the firm represents a number of other large and influential British, Canadian and American insurance companies ,writing fire, automobile and casualty lines.

With some 500 agents, the firm is widely represented throughout the Maritimes, and furnishes facilities for practically all lines of coverage except life insurance. While the firm retains the old traditions, with moral responsibility outweighing the legal, it is distinctly up to date in its methods and equipment, its offices having the most modern appliances in the form of adding, calculating, book-keeping machines, steel filing cabinets, etc. Many claims are paid direct from its office with its own cheques, a service which is appreciated by its clients. It is its proud claim that head offices have yet to take exception to any payment the firm has made.

This firm has long been noted for its encouragement of any project for the betterment of the business in which it is engaged. A few years ago Managing Director E. L. Jarvis headed a movement for the establishment of underwriting stamping offices by the New Brunswick and Nova Scotia Boards, and these are now operating in both provinces.

It is of significance to recall that when the first insurance office was opened in Canada by a British company in 1804, when the oldest Canadian fire insurance company was established in 1809, when the first permanent bank in Canada was founded in 1817, not a steamer had crossed the ocean, and there were no railways, no telegraphs, no electric lights, no gas, no street lighting, and no police force in existence in this country.

Miss Molly Fine, of Beth Alpha Chapter of Junior Hadassah in Sydney, N. S.

ANNOUNCEMENT

One of the most jovial personalities in the Quebec shoe trade is Mr. Armand Gagnon, sales manager and secretary-treasurer of Gagnon, Lachapelle Co. Ltd., Montreal. He has a host of friends and acquaintances in the shoe business from coast to coast. He was born at St. Etienne de Beauharnois in 1899. After attending the local parish school he was sent to the old St. Laurent School on Cote St., Montreal, where he completed his education. His first connection with the shoe business was brought about through the columns of the classifield advertising in a Montreal newspaper. It was in 1916 when he was seventeen years old that he replied to an advertisement for an office clerk who could operate a typewriter. He got the job and has been with the same firm ever since. He adapted himself quickly to the shoe business, and from the clerk's job he became familiar with all departments of the firm, and eventually was made accountant. In 1932 he was appointed sales manager for Gagnon Lachapelle & Company, Ltd., which position he holds today. Mr. Gagnon is a very conscientious shoe man, and, as his many friends know, a very hard worker. Nevertheless he finds time occasionally to join his friends on a fishing trip and of course is always on hand at any of the social functions connected with the shoe business.

Some of the 50 odd German refugee physicians on the staff of the University of Istanbul may go to Afghanistan to join the faculty of the new medical college in Kabul.

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CHAMBERLAIN'S FUNERAL SERVICE
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Palestine As A British Dominion

By The Rt. Hon. Josiah C. Wedgwood, D.S.O., M.P.

(This article appeared in The Near East and India)

That Palestine should ultimately become one of the self-governing British Dominions may be a pious aspiration; that it should be converted from Mandate to Crown Colony is practical politics. I recently put upon the Order Paper of the House of Commons a Notice of Motion (or Resolution) that, "in the opinion of this House, the immigration of Jews into Palestine and Trans-Jordan should be un-restricted, and that Palestine be converted into a Crown Colony." That twin policy is, to my mind, what progress and humanity demand.

One need hardly refer to the demand of humanity. Not only in Germany, but all over the East and South-East of Europe as well, an unfortunate and industrious people are being exterminated by the "cold pogrom," which deprives them of the opportunity to work and live. They are slowly starving to death in Poland, in Lithuania and in Roumania. The Nazi disciples are driving the ancient Sephardic Jews alike from Salonika and from Algeria. And, to add to their despair, no one, not even England, will allow them in. There has been no such universal persecution and despair in history. So the prisons of Palestine are full of "illegal immigrants," who would rather starve to death there than be driven back to face the wolves once more. The demand of humanity is clear enough, even in a world only colourably Christian.

The demand of progress is as clear. Both labour and the application of capital to land are needed in Palestine and across Jordan. They have already rebuilt Palestine, enriched the natives, and given us the best oranges in the world (which we tax for the benefit of South Africa). Capital is being driven into forcing up land prices, because the labour is not available. Even the Labour Unions, unlike any other Unions in the world, are crying out for more workers. You may get to Palestine, if you bring £1,000, but not if you bring two hands to use it. No, the "absorptive capacity" must be decided by Christian officials, and not by clear and ancient laws of Supply and Demand; Authority, not Freedom, is judge and executioner. That is the meaning, or the reading, of the Mandate.

Why is this so? It seems very unreasonable. Why is this done by Englishmen—against all the traditions of our race? If the Jews, trying to go to Palestine, were Englishmen, the situation could not endure for a minute. Conceive the outcry! But they are Jews, not English, before they arrive; they remain Palestinian citizens, not British subjects, after they arrive. They are not in the family; they are not entitled to be treated as though they were Aryans or Christians.

We had better recognize at once that, whatever readers of The Near East and India may feel or think, the ordinary narrow-minded, half-educated, half-bred Englishman feels about Jews, just as his counterpart Herr Hitler does. That sort have a somewhat shame-faced admiration for the new Germany. "I'm not arguing; I'm telling you;" the "Treat 'em rough" school appeals immensely to those who do not think and cannot argue. They cannot work it off on the British working man; not even now on the Indians; they can on the Jews. They have no voice in Parliament (save perhaps Mr. Doran)—singularly little in the Civil Service or Colonial Office—but in the suburbs and on the outskirts of the Empire they are very vocal indeed. There, in Palestine, they can create for you a curious "British" public opinion, irresponsible and mischievous. There non-British subjects are outside the pale, hardly human. "Of course we must be civil, but. . ."

There is another reason more respectable. It must be distressing to many to see the Holy Land turned into a hive of industry. To see Jordan dammed and converted into light; to see the stream of lorries going up to Jerusalem loaded with Dead Sea phosphates; to look down from Tabor on to a sanatorium; to hear day and night all over the plain of Sharon the chug, chug, of the Crossley pumps; above all to see Tel-Aviv transplanted from Ohio and dumped down beside the flies and smells of ancient Joppa; all this is almost to see and hear blasphemy.

When Al'enby got to Jerusalem it had not changed for a thousand years, except to get dirtier and dirtier. Now it is a city of palaces with a museum piece tucked away inside. So there must be many who would keep all Palestine under a glass case—a perpetual survivor of the tourist East. Moreover, a salaaming Oriental population is delightful, not merely to see, but to govern. Let Kamal Atatürk abolish the veil from

(Continued on page 73)

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Above, Dorothy, four-year-old daughter of Mr. and Mrs. Naton Applebaum, 606 Rushton Road, Toronto, who was awarded first prize at the Children's Beauty Contest in Miami, Fla.

Right, Mrs. Horovitz, formerly Miss Frances Goodman, daughter of Mr. and Mrs. H. Goodman, of New Glasgow, N. S., whose marriage to Saul Horovitz, of Cornwall, Ont., took place at the Mount Royal Hotel in Montreal recently. They made a visit to Palestine.

—Alexander MacAdam

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Mrs. Alfred Theodore Bond, formerly Miss Gertrude Gold, daughter of the late Morris Gold and of Mrs. Gold, of Glace Bay, N. S., whose wedding took place at the Windsor Hotel. Mr. Bond is the son of Mr. and Mrs. Max Bond, of Sydney, N. S.

—*Charlab*

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On the occasion of the New Year celebration we wish to extend to our many Jewish friends and patrons, our Heartiest Greetings!

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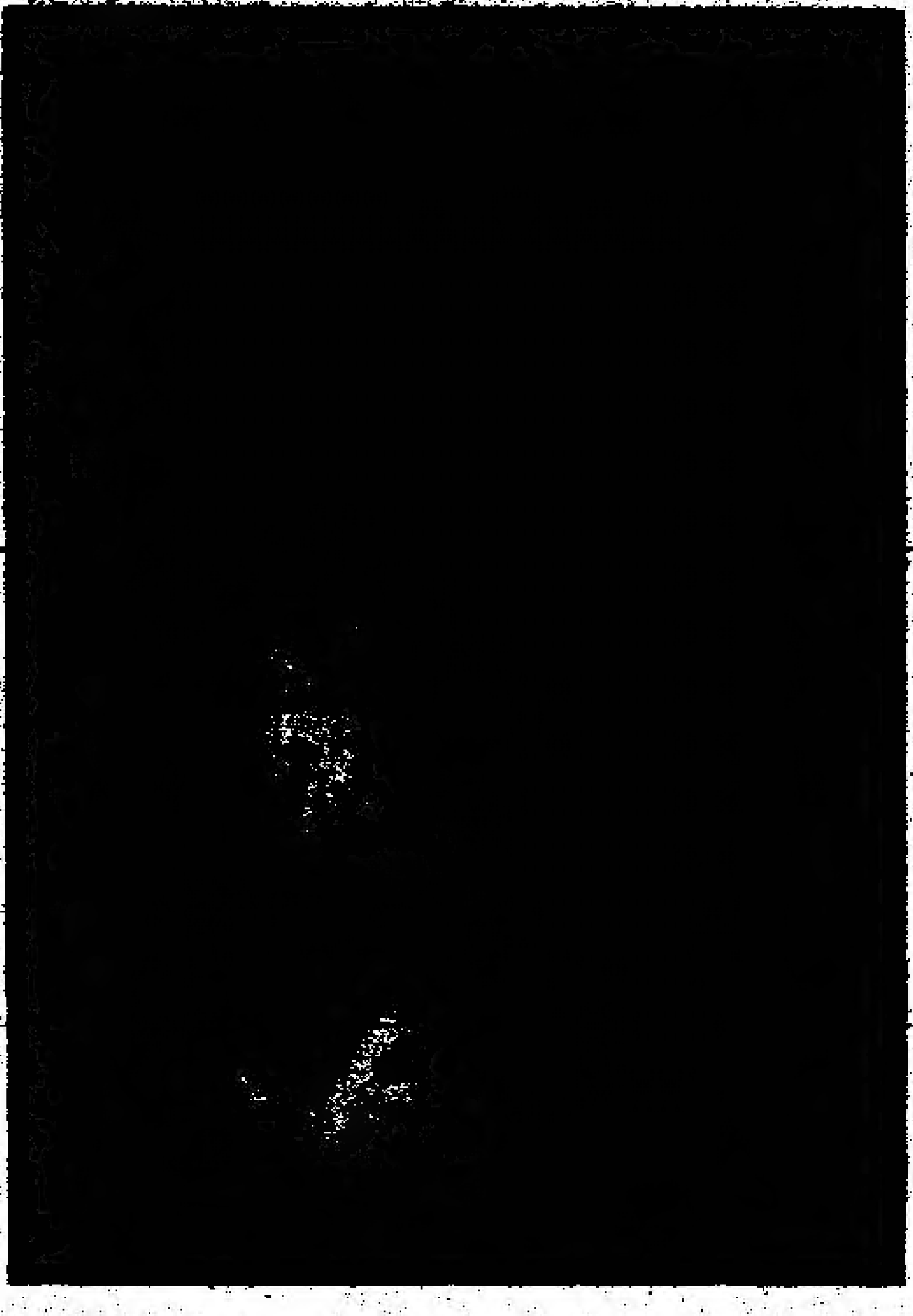

Miss Anne Webber, youngest daughter of Mr. and Mrs. L. Webber, 283 Windsor Street, Halifax, N. S., who for the past few years has been a scholarship student at the Institute of Musical Art, Juilliard School of Music, New York City, and who this year is to receive her degree from that school. Miss Webber studies with Willem Willeke.

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We also import the finest qualities of Scotch and American Anthracites and high grade Bituminous coals.

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SYDNEY - NORTH SYDNEY
SYDNEY MINES

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J. A. Humphrey & Son Ltd.

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Manufacturers of

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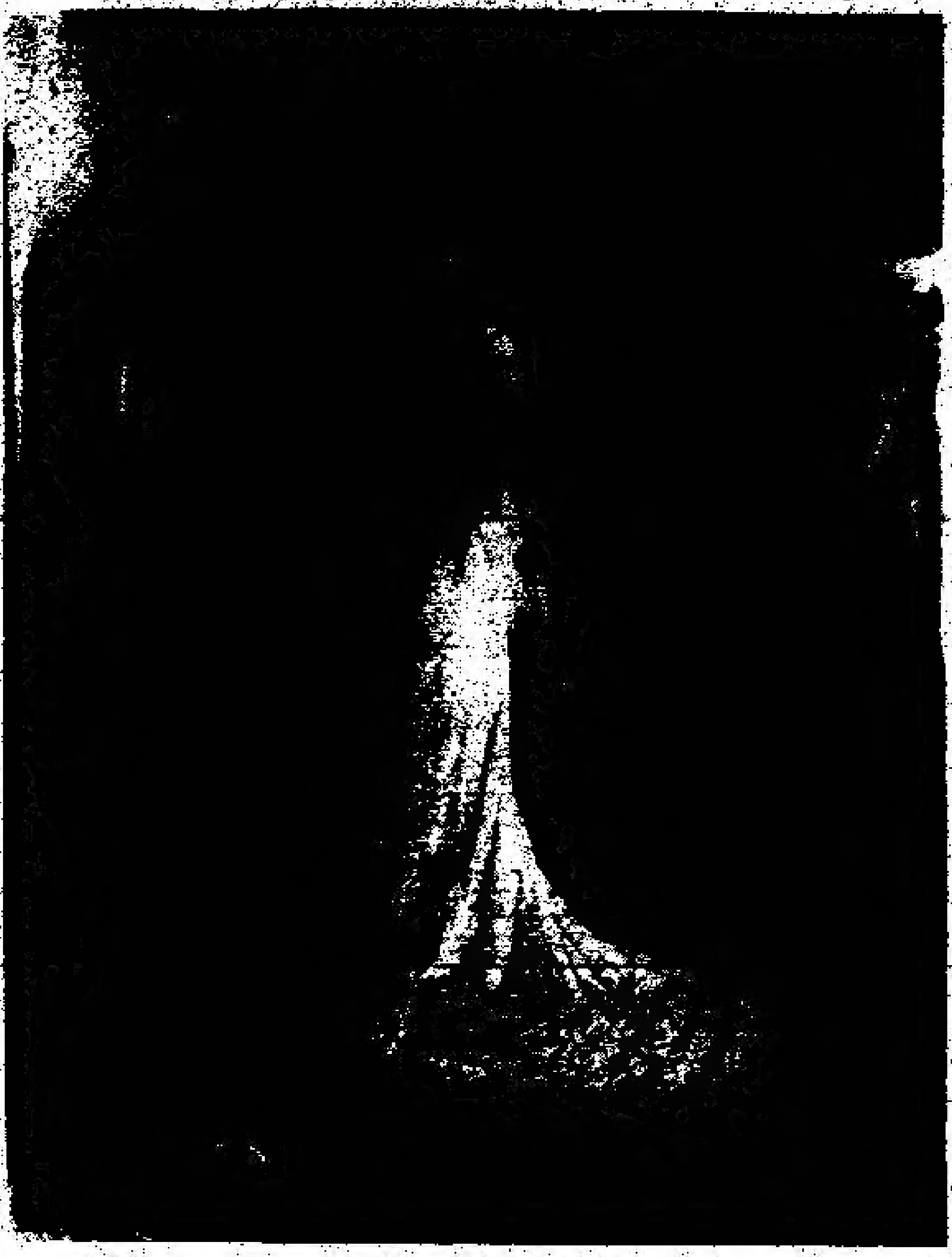
We take this opportunity to thank our many Jewish customers for their kind patronage and wish you all a very Happy New Year

Miss Faye Wolfson, is an active member of the Young Ladies Hebrew Society, of Sydney, N. S.

Donald, Marvin and Victor Latchman, age seventeen months, triplet sons of Mr. and Mrs. Philip Latchman, 241 Markham Street, Toronto. They are the first-born children of Mr. and Mrs. Latchman.

Harvey Webber, of Halifax, member of the Bnai Brith Lodge and Honorary President of Halifax Young Judaea, who this fall begins his last year of studies for the legal profession at Dalhousie University.

Miss Tillie Mendelbaum, of Sydney, N. S., Hadassah worker and Young Judaean leader.



Mrs. Arthur Brown, formerly Miss Jennie Gold, daughter of the late Morris Gold and of Mrs. Gold, of Glace Bay, N. S., whose wedding took place at the Windsor Hotel. Mr. Brown is the son of Mr. and Mrs. S. Brown, of Montreal.

—Charlnb

To our Jewish friends and customers we extend Best wishes for a Happy and Prosperous New Year.

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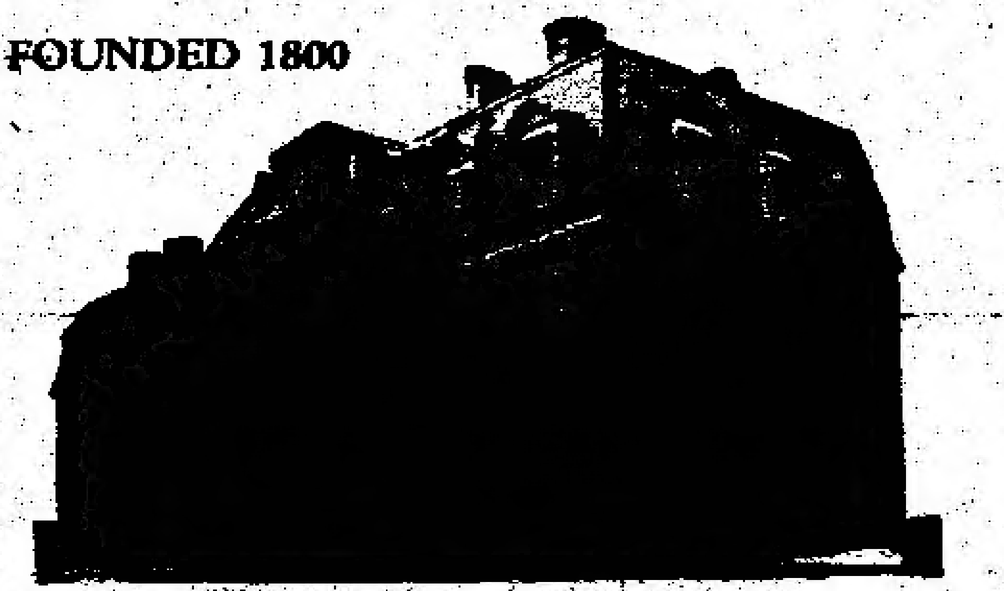

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Mrs. Harry Naiman, who before her recent marriage was Miss [illegible], daughter of Mr. and Mrs. R. [illegible], of Toronto.

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◆

Nahum Gelber, son of Mr. and Mrs. D. Gelber, 75 Laurentide Avenue, Quebec City, who was two years old at the time the picture was taken.

◆

Shirley Leibovitz, two and a half, and Albert Leibovitz, seven and a half, are the children of Mr. and Mrs. R. Leibovitz, [illegible] St. Urbain Street, Montreal. —*[illegible] Studio*

Quebec City Business Notes

Alb. Laliberte Limited, 154 St. Leon St., Quebec City, has made many Jewish friends in the 8 years that it has been in existence. J. H. Paradis is the manager and the firm employs some 250 people at its two plants. Ladies', Misses' and children shoes are made at the Quebec City plant; and men's, boy's, youth's shoes are made at the plant at St. Joseph de Beauce.

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The Art-Lay Shoe, situated at 102½ Boisseau St., Quebec City, has as its president Arthur Tremblay, who has been in the shoe manufacturing line for 38 years. His father before him, Edmond Tremblay, spent a life time in shoe manufacturing. The Art-Lay manufactures men's, boys' and youth's shoes and has already made many Jewish connections and hopes to add to its list of Jewish customers.

While in Quebec City, make it a point to lunch or dine at the New World Restaurant, 21 Buade St., Quebec City. It has a lovely atmosphere and the food is really excellent.

The firm of T. Hethrington Ltd., 358-364 St. John St., Quebec City, has served Jewish families since its inception in 1842. In addition to supplying high grade breads, biscuits, cakes and pastry, this firm takes special orders of cakes, breads, rolls etc. for parties and receptions. The earth baked French bread, which is baked on the flat brick oven, is particularly popular.

This firm continues to offer the best of service to all Jewish customers.

H. Laberge, architect, 140 Quebec City, has been in charge of some of Quebec's finest structures, including:—Belvidere Church, Ave. des Braves; Municipal Building at Rimouski; Maurice Pollack's store, Quebec City; Bernier Building; Financial building, in the Lower Town; Transcontinental Railway Shops and the Davie Ship Building at Lauzon, Levis. Mr. Laberge graduated from Laval University, Quebec with a B. A. He has practised architecture for 22 years and is a member of the A. A. P. U. and of the R. C. I. A. He has many Jewish friends in Quebec City.

J. A. Rolland, 1285 St. Valier St., Quebec City, has made most of the cemetery monuments required by the Jewish families of Quebec. For 35 years he has done work recommended by families who are well pleased with the results.

Hubert Moisan, who is at the head of Quebec's leading undertaking establishment, has made many Jewish friends because of the co-operation and understanding he has given to them. The firm, which has been in existence for over 42 years, has been in charge of Hubert Moisan for 27 years. Most modern and up-to-date funeral equipment is used, including handsome Packard and Grand Dodge automobiles. Telephone 2-2801 or 3-0933. The firm is located at 297 St. Joseph St., Quebec City.

Ludger Duchaine, manufacturer of shoes for 27 years, was born in Three Rivers, coming to Quebec City, at the age of 21. For 11 years he was associated with John Ritchie,

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HOLIDAY GREETINGS TO MY JEWISH FRIENDS
HEL. LABERGE
ARCHITECT
140 ST. JOHN ST.
QUEBEC

then going into business for himself in 1907. After 6 years, he moved to his present fine factory site at 593 St. Vallier St. Additions were made to the plant in 1916. With over 175 employees, the output of men's shoes is close to 2000 pairs a day. G. Chamberland, the sales manager, has many Jewish friends.

T. H. Mahony Insurance Brokers, 59 St. Joseph St. Florence Block, Quebec City, has for 50 years handled some fine Jewish accounts. Geo. D. Jackson, who has been in charge for 15 years, represents among other fine companies:—Hartford Fire Insurance Co., Scottish Union and National Insurance Co., Employers' Liability Assurance Corporation Limited., Continental Assurance Co. of N. Y., Travellers Insurance Co. of Hartford, and the British American Assurance Co., of Toronto.

Gaudiose Brousseau, who is at the head of Gaudiose Brousseau and Sons, 10 Fleurie St., Quebec City, has spent 34 years in the contracting business. Among the work that he has are maintenance jobs for M. Pollack, United Store and Federal 5 to One Dollar Stores. G. Brousseau is looked upon as an authority in plumbing, heating, electric wiring and roofing contracting work. In addition he is a very popular man, with many Jewish friends. E. G. Brousseau is a past president and a member of the Quebec Builders' Exchange. He is an executive member of the Canadian Building Association and has been instrumental in bringing three conventions to his well-beloved Quebec. Twice the Canadian Builders' Association convened in Quebec and once the Canadian Sanitary and Heating Engineers met with great success in Quebec. Members from Halifax to Vancouver enjoyed the city's beauties. A keen sportsman, Mr. Brousseau, is past president of the only French curling club in the world—the Jacques Cartier Curling Club of Quebec City. He was president in 1923 of the Quebec Bonspell—an outstanding winter sports event. He is a member of the Quebec Reform Club—and of the Rotarians who meet weekly at Chateau Frontenac. At present, E. G. Brousseau is actively engaged as president of Quebec National Council of Construction.

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Palestine As A British Dominion

(Continued from page 54)

before the face of woman and the fez from the head of man; we cling with determination to all that preserves the illusion that the East is unchanging. Even if India goes modern, the shaikhs and the muftis and all that must be preserved and protected from the "vulgarity of civilization." Easier to govern too; they at least respect the "strong silent man" who tells them what to do.

These damned Jews criticize, even criticise us. If the Jews were English, governors might still prefer to govern Arabs, might still prefer the 18th century to the 20th, and the tallow candles of the orthodox to the electricity of Mr. Rutenberg, but new governors would take their place and accept necessity and a mission.

Of course, neither of these two reasons for the antipathy towards Jewish immigration would be admitted, nor do either of them affect all those who administer Palestine in our name. Only, unfortunately, the early officials, now well dug in, were not Colonial Office men—not of that type, and rather resentful of the Downing Street type. Palestine is not sought after, and the new official finds himself made uncomfortable in a novel milieu; and he can obtain a transfer to more congenial surroundings. The only cure is to make it a Crown Colony that we intend to be proud of—as a success. An official world ever seeking to defend itself against the charge of obscurantism can never seek to spread the trade, the honour, or the flag of England.

Why are your laws so bad; why is your registration of title so bad; why is your taxation so antiquated; why so many officials; why such corruption; why is it so difficult to get transfer of land? Always the answer was the same, almost with relish—"You forget that we have only a mandate." It has become an excuse for bad work.

If Palestine were a Crown Colony, it would have the advantage of Imperial preference, an enormous boon at the present time. Naturally the Jewish farmers have passed a resolution in favour of the change. But all the Jews in Palestine would welcome a change. The Arab intelligentsia would not. There are 350,000 Jews in the country and 750,000 natives, Muslim and Christian.

The Arab intelligentsia would gladly get rid of us and the Jews. As they have done in Iraq, so they could and would do in Palestine. But the intelligentsia are not the 750,000 natives. What Western civilization has done for the fallahin of Palestine can best be seen by comparing them with the fallahin of Egypt and Syria. Fifteen years ago the fallahin of the Orient lived in the fifteenth century, the poorest of the poor, a helpless, landlord-ridden, starving peasantry. Now, in Palestine, wages and the standar of living have risen beyond recognition. They do not want us to go.

But the Mandate and the threat of Legislative Councils, possibly the fear of ultimate Jewish domination, all lead to a feeling of insecurity among all those, Jew or Arab, who have no desire to be back again

(Continued on page 86)

Mederic Tremblay, president of Up-To-Date Shoe Mfg., Reg'd., Quebec City, has had a life time of shoe experience. For the past 6 years he has built his own business with great success. The firm now occupies impressive quarters at 56 Columb St. and employs well over 100 people. Their fine shoes sell throughout Canada. Lucien Lescarbeau, 6872 Bordeaux St., has charge of the Montreal and Toronto districts; Albert Gravel, Blvd. Benoit, Quebec City, travels in Gaspe and further Quebec; Alex Dionne, 101 La Canardiere St., Quebec City, travels in the Maritimes; and J. J. Kilgour, 407 Travellers Bldg., Winnipeg, has charge of Western Canada. You will enjoy dealing with Mr. Tremblay of this Up-To-Date Shoe Mfg. Reg'd.

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The Jew As Physician — Facing The Problem

By A. J. Rongy, M.D., in the American Hebrew.

The emancipation of Jews in Western countries had a tremendous effect on the inner life of the Jewish people. It caused a change in their spiritual and practical mode of living. In the Ghetto the Jew, isolated, concerned himself with a culture peculiar to his own people. He concentrated to a large extent, if not quite exclusively, on the study of the Bible, and post-Biblical literature—such as the Talmud, Midrash, and numerous integral and related commentaries.

However, when civil and political disabilities were removed in rapid succession in one country after another in Europe, when the Jew was liberated from his Ghetto confines and thrust into the larger arena of the national life of the country in which he lived, he soon became actively interested in all the problems affecting modern civilization. He became a passionate student of secular learning, especially subjects dealing with science and social behavior.

It was not difficult for the Jew to transplant himself from one field of learning to another. The study of the Talmud helped to develop in him mental qualities helpful to him, particularly in the field of science. Argumentative and hair-splitting disputations of the sages in the Talmud stimulated in the student prowess of reason and imagination—two qualities invaluable in the scientific pursuits. This is probably why so many Jews were attracted to scientific spheres and why their accomplishment in science is so diversified.

The field of medicine is unusually attractive to the Jewish student primarily because the humane element of service is integrated therein. To practice medicine properly, to diagnose an ailment, and to treat a patient correctly, requires good reasoning; to prognosticate the outcome and treat the condition, requires strong imagination. Consciously or unconsciously, the average Jewish student found the science of medicine a natural outlet for his special mental equipment. Historically it is true that, throughout the ages, in every generation and in every century, the Jews played an important role in the field of medicine.

In a normally functioning social order, every individual should be afforded the opportunity to pursue his life work in the sphere for which he is best suited. Unfortunately, mankind still functions imperfectly.

Extreme nationalism is still a great driving force in modern civilization. Not only are nations selfishly competing with one another for power and domination, but various ethnic groups within a nation are constantly battling and antagonizing each other. Even here in the United States, a country practically founded and built in protest against intolerance, whose basic ideal is one of tolerance for the various ethnic groups, this objective has not been entirely realized.

And as a result, our educational institutions are now absorbed in and agitated over the problem of so-called numerical representation of the various ethnic groups in the diverse fields of learning. This is particularly true in the fields of medicine and law, the two professions in which the individual may function independently and is not part of a large organization.

The problem of the Jew in the medical profession in this country has been agitating the minds of responsible heads of the medical schools. It has been argued that the proportion of Jews entering the field of medicine has been entirely too great and that, if allowed to continue unregulated, the Jews would very soon dominate the medical field.

From an intellectual standpoint no artificial barriers should be created to prevent anyone qualified to study

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medicine from doing so. This is the motivating philosophy of our democracy. Individual effort and initiative should be encouraged, and anything that hampers the development of the individual strikes a false note in our social order.

If our democracy functioned properly, and if our fundamental ideals were not slighted, our great universities and other seats of learning would point the way and help to create a condition whereby the natural talents and aptitudes of the great body of students were allowed to develop normally.

Unfortunately, we still think in terms of ethnic groups and their place in our democracy. This has brought about an anomalous situation in the field of medicine as far as the Jews are concerned. To think in terms of percentages of particular groups in a field like medicine is anomalous.

The science of medicine is not national or international; it is universal.

Diagnosis has no national limitations. Medical treatment is not partisan.

Surgical aid is not weighted down with the burden of chauvinism.

The function of a doctor in society is measured by his skill only, and it is sheer folly to assume that there is a disproportionate representation of a particular group in a particular field of human endeavor. Particularly is this so in this country, for it prevents the thorough integration and complete fusion of the various peoples composing the American nation. Unfortunately, in practical life we have to conjure with it.

Our leaders of thought and those responsible for the shaping of the policies projected upon American life are departing from the traditional philosophy which motivated the life of the founders of the republic. An attempt is being made now to create a hiatus in our social order which eventually will react most unfavorably and tend to disintegrate our body politic to a degree that may interfere with the proper functioning of our democracy.

It is well, therefore, that Dr. Solomon R. Kagan has issued his book at this time. During such a tumultuous period like our own, this can be of untold value. Dr. Kagan apparently has spared no effort in the preparation of "Jewish Contributions to Medicine in America." The many sources he consulted, the voluminous correspondence he engaged in to search out the material for about four hundred and fifty biographical sketches of the physicians described in the book, were a herculean task.

Dr. Kagan was not content to write of recent contemporary Jewish contributions to American medicine. He has gone back to early American history. His chapter on early Jewish physicians in America is most illuminating, particularly in his descriptions of Isaac Hays, of Philadelphia, Dr. Jacob Mendez da Costa, and of Aaron Friedenwald. Equally significant is the list of Jewish physicians who served in the Civil War.

On the whole, Dr. Kagan has dealt with contemporary physicians in a purely objective and detached way. The book reveals an honest attempt to include only those who on careful examination of authoritative reviews of American and European literature, personal correspondence, and communications with the author's associates and pupils, and on a perusal of the records obtained from official sources, warranted their inclusion.

The list of names and sources consulted, Jewish and non-Jewish, is an imposing one. I think it can be fairly stated that the author included the best of Jewish contributions to American medicine. Nevertheless, like all works of this character, it suffers from sins of commission and omission. One cannot but feel that too much emphasis is given to many unimportant contributors and that some important surgeons and physicians have been entirely ignored.

There are a number of large Jewish hospitals functioning in Brooklyn, some of them for more than a generation, yet there is not a biographical sketch of a single Brooklyn surgeon. The same, to a lesser degree, is true of the Bronx Borough. In each of these boroughs, there are a number of men who, because of their medical attainments and posi-

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NEW YEAR

tion in their respective communities, should have been included in this volume. Certainly Dr. William Linder, of Brooklyn, who is only incidentally mentioned, and Dr. Henry Roth, of the Bronx, recognized as deans among the Jewish surgeons in their respective boroughs each deserve a biographical sketch. In the field in which I am particularly interested, that of obstetrics and gynecology, Dr. Kagan saw fit to include only fourteen names. That is hardly adequate for this particular department of Jewish contribution to medicine. Certainly Dr. J. P. Greenhill, editor of the American Year Book of Gynecology, should have been included.

Dr. Kagan apparently overshot his mark in the chapter dealing with medical lights. It requires a long lapse of time for a physician to be appraised and evaluated as a medical light, and when one finds about ninety names in the chapter on "Medical Lights" he cannot but conclude that medical accomplishments have not been strictly adhered to. This, I fear, will in the minds of some, particularly in non-Jewish readers, detract from the true value of the volume. The dignity of the book also suffers somewhat by the inclusion of the photographs of a number of physicians, particularly of those who are still living. It would have been better to have excluded all photographs of living doctors.

It is interesting to note that, of approximately four hundred and fifty biographical sketches contained in this volume, about one hundred and fifty—or nearly one third—are not of native Americans; that ninety were born in Russia and Eastern Europe, and forty-seven came from Austria and Germany.

This should serve as an object lesson to the extreme restrictionists of immigration to this country. It clearly demonstrates the extent of the contributions that immigrants have made to medicine in this country when a proper opportunity was afforded them.

As was to be expected, the physicians of Greater New York occupy a prominent position in this volume. It is gratifying that, with but few exceptions all the biographical sketches are of physicians on the staffs of hospitals affiliated with Federation, of which the most prominent naturally is Mount Sinai Hospital. Mount Sinai has not only developed outstanding physicians to staff its own institution, but is training physicians and surgeons who sooner or later occupy prominent positions in the other Jewish hospitals. From a purely medical standpoint at the very least, Federation surely displayed wisdom in its selection of hospitals affiliated with it.

The chapter dealing with Jewish medical institutions, I am sure, will be avidly read by those who are interested in Jewish philanthropy, for one finds an imposing list of about forty-five medical institutions, scattered throughout the country, engaged in the treatment of the sick. Many of these institutions have risen to the front rank of hospitals in this country. Such institutions as the Mount Sinai Hospital of New York, the Jewish Hospital in Philadelphia, the Michael Reese Hospital of Chicago, are considered among the leading hospitals in this country. The Montefiore Hospital for Chronic Diseases has set the pace in this particular branch of medicine which many hospitals of a similar nature find it difficult to follow. The Hospital for Joint Diseases,—the only Jewish orthopedic hospital in the world—is surely a fine example of the opportunities it affords for Jewish physicians to develop as orthopedic surgeons. All told, the imposing list of Jewish medical institutions in this country is most gratifying.

This volume chronicles the best efforts of the Jewish physicians in the field of medicine in this country, and it presents to the American public a concrete and crystallized digest of Jewish endeavor in and contribution to American medicine, it is certainly no slight record, considering that it is only during the past seventy-five years that Jews in this country have functioned in the field of medicine in a substantial manner, and that it is but a short time that our medical schools began to affiliate with some of the more important Jewish hospitals through-

(Continued on page [illegible])

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Saminsky's "Music Of The Ghetto And The Bible"

By Dr. Becket Gibbs

(Dr. Becket Gibbs, noted Christian scholar and authority on Scriptural music, is a Fellow of Trinity College in London, a professor at Union Theological Seminary and of the Juilliard Conservatory of Music, New York. He is also a Fellow of the famous school of Biblical cantillation at St. Peter's Abbey in Solesmes, France, and was sent to this country by the Catholic Church to direct the studies of the ancient Scriptural canticle.)

To all those who profess a belief in God, "Music in the Ghetto and the Bible," by the eminent author and composer, Lazare Saminsky, will prove as fascinating as it is to the writer of these lines of keen appreciation. In these troublous times this treatise will come as an inspiration to the "creature of God's handiwork." He may find consolation that, since the beginning of history, there has always existed a Sacred Music, as well as a Folk Music, going forth, hand in hand (as it were) the one supplementing the other, in a manner that is now so cleverly and convincingly revealed by the author of this unique book.

Without delay Mr. Saminsky introduces you to the various chapters, the first of which is entitled "The Song of Zion in Exile." Throughout this dissertation there runs a pathetic strain beginning with the Bible, passing through folk-song and reviewing the many compositions of great Hebrew musicians to the present day. But he arrives at the belief that "Jewish music as a whole anxiously waits for a final organic type of personal composition to take place among its peers, in the universal repository."

It may not be out of place to express the conviction that, as we owe to the Jewish people the Ten Commandments, which all civilized nations have adopted as their code of ethics (pertinently defined as "the science of human duty"), so do we inherit the Psalter, the 150 Psalms of David (the "man after God's own heart,") as the basis of our Christian worship.

These marvelous specimens of Hebrew poetry remain with us and, in the liturgical service especially, are the veritable backbone of divine worship. Further, when we come to consider that the first Christians were converted Jews, who, we are told in Holy Writ, frequented the temple to praise and bless God, it cannot surprise us when we read that the Psalm-tones (tunes) of this age and generation are the same as those used in the temple worship.

Especially does Mr. Saminsky mention the fact that "an ancient Hebrew chant emerges centuries after its birth in Milan as the great Catholic hymn 'Te Deum Laudamus' of the fourth century." Again "the Christmas hymn 'A Solis Ortus Cardine' and the 'Iste Confessor' (the latter of the time of Charlemagne) are amazingly similar to our own traditional 'Mi Chomocho' ('Who is like unto Thee?'), the version sung at the High Holidays."

The Jewish songs of their youth, which the first Christians brought with them into the church, were eminently fitted for their new form of worship. Indeed, it formed a perfect background for it, which has remained to the present day. The talented author brings so many proofs of this, that the writer feels he need but refer the reader to the work. No intelligent reader will lay it down until he has "read, marked, learned and inwardly digested" the two hundred and fifty-four pages.

It would not be too much to say that every Jew and Christian should possess a copy, for it would prove to be a reference book for those who delight in promoting the reunion of all those who believe in God, regardless of the unhappy divisions existing.

The identification of certain Christian hymns as of Hebrew origin seems only too natural. But it must not be supposed that other topics are neglected. Far from it. The rest of the contents may be briefly summarized as follows:—Hebrew Music, past and present: The Hebraic and

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Chapter IV would delight Ernest Newman. It deals with "Classics and Iconoclasts," "The Jewishness of Wagner," "Hebrew American Composers" and "A Russian Jewish Group." Surely the titles are sufficient to entice the reader to a careful perusal of these pages! Each of these topics is treated with masterly skill.

With a list of musicians headed by Mendelssohn, Meyerbeer, Halevy and Rubinstein, Mr. Saminsky points out certain characteristics that cannot be denied or avoided. With scathing sarcasm he adds: "But the creation of our Western grandees of modern music is of a definite and unmitigated Judaic essence. Not a trace of that proud and poised old melos in the masterful and harsh, temporal and dominant voices of a Schoenberg, a Gruenberg, a Milhaud."

He will not hear of a divorce of the old and new (so to speak) and feels that "the Hebraic tonal substance will infuse into Jewish music an enchanting and treasurable air of the ancient modes, infuse that peculiar and manly major of our Biblical neumes, the fresh fertility of the intricate and ever-living meter of the Scriptural chant. To resurrect the Bible in music; to immerse the whole tonal body of our art in Biblical melos; to make the Biblical image and chant a driving gear of our craft—this is the mission of the young composer of Israel."

Of the remaining chapters "Biblical Melody" is, to the reviewer, the most attractive. He fain would know as much as is known of the Masoretic signs, found in some editions of the Bible, over the Psalms. To quote St. Chrysostom, "if we keep vigil in the church, David comes first, last and midst. if early in the morning we seek for the melody of hymns, first, last and midst is David again. If we are occupied with the funeral solemnities of the departed, still David is first, last and midst."

Lazare Saminsky is not the only Hebrew who has fostered the Art of Music (as he enthusiastically claims), but he is certainly an outstanding musician and author whose contributions to the musical and literary world need no commendation. —American Hebrew.

The Jew As Physician — Facing The Problem

(Continued from page 78)

out the country—thereby affording greater opportunities for Jewish physicians to broaden and develop their medical knowledge.

An analysis of the organization of Jewish hospitals in the United States discloses the fact that it practically runs parallel with Jewish immigration in this country. The oldest Jewish hospital is the Mount Sinai in New York, which was founded in 1852. There are now eight hospitals bearing the same name in as many large cities in the United States. It can be safely stated that the Jewish hospitals throughout the country, with few minor exceptions, function well medically and that the patients receive good medical treatment.

It is to be hoped that the first edition of this work will soon be exhausted, that in bringing out the second edition Dr. Kagan will spare himself a great deal of annoyance and trouble by inviting a small number of leading physicians throughout the country as a committee to pass upon the names of the Jewish physicians to be included in the volume. Some of the names, perhaps, would have been omitted by such a committee; on the other hand, there are names omitted which would have been included by such a committee.

A work of this type is important, not only from a Jewish standpoint, but also as an enlightening medium to the general medical profession and, particularly, to the medical colleges in this country.

On the whole, a close scrutiny of the majority of the biographical sketches reveals that Dr. Kagan did a fine piece of work, for which the Jewish medical profession in particular and the profession in general should be grateful to him.

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New Habimah Theatre Will Hold Centre Of Culture In Tel-Aviv

Sometimes A Haystack In A Colony Serves As A Playhouse

The "Habimah" Theatre in Palestine will stand on a plot on one of the prettiest hills in Tel-Aviv, in the new district "Merkaz Haezrahi." There the Township offices will be erected, also the Public Library and the Museum. The whole district is to constitute the cultural centre of Tel-Aviv, as well as the central junction of all parts and suburbs of the city.

The site, to which also the Jewish National Fund contributed, was granted by the municipality. The building costs, in accordance with the plans drawn up by the famous architect, Prof. Oscar Kaufmann, will amount to £35,000 approximately.

With the erection of the building and the development of the Studio organised by the "Habimah" this year with the object of training young artists, the period of "wandering" will reach its end. A new era will begin—a period of stability and of steady creations. None too short was this period of wandering and distress.

For seventeen years the "Habimah" that has gained honour and fame for the revived Hebrew tongue as well as for the young art of the Jewish people in general, had no home of its own. Most trying, perhaps, to the "Habimah" were the years in Palestine; none of the national or municipal institutions stood by it, notwithstanding its outstanding merits as part and parcel of our national revival. Even the Zionist Organisation, owing to its paucity of funds, could not always render its help.

However, the population of Palestine, among whom one can find the best and the most devoted of all theatrical audiences, created around the "Habimah" a warm atmosphere. The popular admiration and friendship led to the formation of the "Habimah Circle," whose aim is to help the "Habimah" to overcome its difficulties. This "Circle" will, it is hoped, be instrumental in placing the Hebrew Theatre on a sound material basis, so that it can continue the artistic education of the youth.

The cradle of the "Habimah" was Moscow. There, from 1918 to 1924, it went through its early childhood and heroism. Stanislavsky, the great teacher of the Russian Art Theatre, was the centre of attraction; he gathered around him pupils from among all nationalities of Russia. One of the ideals during the period of the Russian Revolution was the creation of various national sections of theatres in their various national tongues attached to the Royal Theatre in Moscow.

The Hebrew "Habimah" developed from one of these studies; it comprised young boys and girls who hurried on to Moscow from various towns in Poland and Russia with a single-minded idea: the Hebrew Theatre. A theatre in the tongue of the Bible appealed even to be the most revolutionary artists.

Vachtangoff, the genial student of Sanislavsky, was appointed producer of the "Habimah" Studio. During his two years of work with the Hebrew Theatre, he became an enthusiast of Jewish mysticism. It was he who prepared the "Dybbuk" of Ansky, a creation which gained fame among the theatres all over the world. (750 productions of this play were given by the "Habimah.")

The chief themes of the "Habimah" in those days were Biblical, Messianic and Jewish mysticism. The first classical repertoire included the "Dybbuk"; the "Eternal Jew," by David Pinski; the "Golem," by H. Leivik; "Jacob's Dream," by Richard B. Hoffmann. Most of them, with the exception of the last, have not disappeared from the present repertoire of the "Ha-

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bimah," though the number of plays has by now reached nearly thirty.

The warm sympathy originally shown to the "Habimah" by the Government of Soviet Russia diminished in due course as a result of the increased influence of the "Yevsekya" (Dept. of Jewish Communists), and finally changed to a measure of hostility. The persecutions of Jewish national culture, and especially of the Hebrew language, were expanded and gradually increased, and the last cultural remnant of the Hebrew revival in Russian Jewry, the "Habimah," was forced to leave Russia.

After its expulsion from Russia, the "Habimah" had to face six years of wandering—1925 to 1931, including its first visit to Palestine; it then wandered over twenty European countries and also visited America; it gave 1,500 performances in 125 cities. Since the Jewish national revival no such demonstration of the possibilities of Hebrew language, and of Jewish artistic skill have been manifested as those presented by the "Habimah" on its tours. It raised and strengthened the respect and love for the Jewish culture, for the Zionist idea, and for Palestine Jews among the non-Jews.

The wanderings did not check the creative powers of the "Habimah"; it developed its repertoire along the original lines of Biblical and historical drama. Moreover, it introduced new phases of Shakespearian drama and of Jewish history, depicting Jewish life of the Diaspora. The "Treasure," adapted from Shalom Aleichem by I. D. Berkowitz: "David's Crown," adapted from Calderon by I. Lamdan: "Uriel D'Acosta," adapted from Gutzkov by M. Lifshitz: and the "Twelfth Night," by Shakespeare, are among its new productions.

With the aid of the great producers (Dicky, Chechov, Granovsky), musicians and painters, who contributed to the raising of the artistic standard, new phases have been introduced in the "Habimah."

At the beginning of the year 1932 the "Habimah," for the second time, arrived in Palestine, this time with the intention to settle down. For financial reasons it had to put up at first with a producer from among its own members; it also had to reduce the expense of costumes and other theatrical supplies, in accordance with the poor conditions of the Hebrew population.

A change took place also in the selection of material for the repertoire. As there was no other theatre to meet the general taste of the Jewish public, the "Habimah" found it necessary to turn to a more general repertoire. Before the arrival of the "Habimah" in Palestine, several theatrical experiments were carried out, the most notable being the "Ohel," which, in fact, may be regarded as one of the "Habimah" members.

The five new plays that were prepared by the "Habimah" during its first year in Palestine comprised: "The Devil's Disciple," by Bernard Shaw: "The Sacred Flame" by Somerset Maugham; "Chains," by H. Leivik: "Peripherie," by Fr. Langer; and "Tartuffe," by Moliere. These productions opened new possibilities for the "Habimah." It should be remembered that the "Habimah" has carried on for nearly seventeen years on a co-operative basis: poverty or profits have been equally shared by all its members: the salaries drawn have been in accordance with the size of families. The theatre has been under the management of a few of its elected members, but decisions in all matters of art or administration rests with the general meeting.

The "Habimah" had to become a touring theatre in Palestine. After the performances in Tel-Aviv, the plays are being presented in the other towns and bigger colonies; they are presented in every place where a suitable stage or an amphitheatre can be temporarily erected, a "haystack" belonging to a settlement of the Jordan Valley or the Valley of Yesreel serving sometimes as a playhouse. Usually such halls are formed from bundles of straw, and the stage, though formed of a few boards, is movable and can be folded at will.

In spite, however, of its great efforts and economies, the "Habimah" was unable to keep up its budget from the income of ticket sales only. Towards the end of 1932 the "Habimah Circle" was formed in Palestine, and in the course of two years this "Circle" developed into a proper "People's Theatrical Orga-

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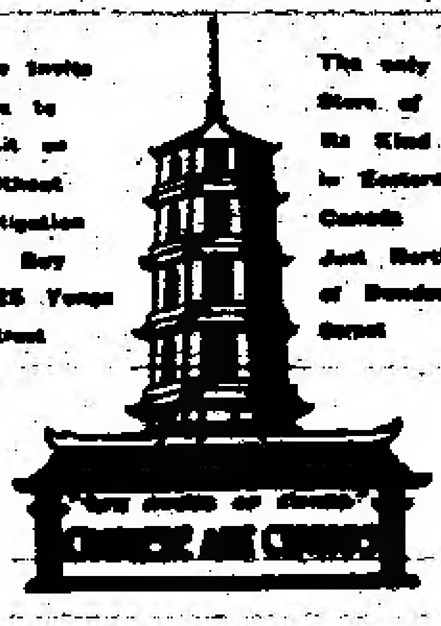

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nisation" with cultural and financial activities. This "Circle" contains at present over 4,000 members (half of them in Tel-Aviv only), who pay an annual fee of £1 and above, while workers pay ten shillings. The income of fees is mainly assigned for the expenses on costumes required for the presentation of new plays. The income of the "Circle" during the two years of its existence, until the beginning of 1935, amounted to approximately £3,000. This sum, although it represents only 13 to 14 per cent. of the general Budget, has greatly relieved the economic strain of the "Habimah," rescuing it from serious want; it also almost covered the expenses involved in the preparation of new plays.

Most of the plays were staged by its own members, who in the meantime had an opportunity of specialising in B. Tchemerinsky and Z. Friedland, and only two of the new plays were staged with assistance of an outside producer (Lindenberg, head of the Royal Theatre in Zurich).

The variety of the repertoire, in general, has steadily increased, and continued along the lines of its three main elements which a Palestinian theatre must needs comprise: Biblical plays, dramas from Jewish life in the past and present, and plays adapted from universal dramatic literature.

Other new plays are: "Amcha," adapted from Shalom Aleichem by I. D. Berkowitz; "Rahab," by H. Sackler; "Jew Süss," adapted from Feuchtwanger; "Three Thieves," by Humberto Notari; "He and His Son," by I. D. Berkowitz; "Wolves," by Romain Rolland; Professor Manheim" (depicting contemporary life in Germany), by Hans Sheir; "The Pretended Sick," by Moliere; "The Letter of Uria," by A. Bernhard; and "Revisor," by Gogol.

Though new plays are constantly being added to its repertoire, the "Habimah" does not remove the former classical plays that have been presented time and again. The immigration into Palestine is a continuous one, and the growth of the organised theatrical audience is also growing steadily, so that the whole repertoire has been a living asset full of movement and life.

The importance of the "Habimah Circle" is not to be measured merely by its financial support, but more so by its cultural activities, which are of a public nature. It is the aim of the "Circle" to establish a direct contact between the theatre and the public; it was the "Circle," too, that set up the "Building Committee" over which Lord Melchett and Mr. Israel Sieff are presiding members. The above "Building Committee" has already started to propagate a fund drive towards the building.

Among the other activities of the "Circle" are: A competition for dramatic creations, for which a prize of £100 has been fixed for the best Jewish play (from among 100 plays received, the Jury Committee found no play fit to be awarded the prize, and the competition is therefore still open; artistic social evenings with the participation of "Habimah" actors, and lectures, accompanied by debates, on questions of the theatre; the publication of an illustrated theatrical journal, Bama (Stage), which represents the first experiment in Palestine.

The "Habimah Circle" among the youth aims at bringing the younger elements in Palestine to a closer understanding of the Hebrew theatre and to the appreciation of its values. In that way it is hoped it will be possible to attain a permanent and systematic training of the Jewish youth in the artistic side of the theatre.

This young movement consists at present of about 600 members, including girls and boys of the age of 16 to 22, coming from among all social classes in Tel-Aviv and Jerusalem. This young organisation (it has only been established a year ago) meets every Saturday at the "Habimah Home." At these meetings lectures are delivered and debates take place on plays and players. These meetings have, indeed, become converted into the "Oneg Shabbath" of the youth, and they represent one of the most interesting experiments in the cultural and artistic field of the Palestine youth, says G. Hanoch in the New Judaea, of London, England.

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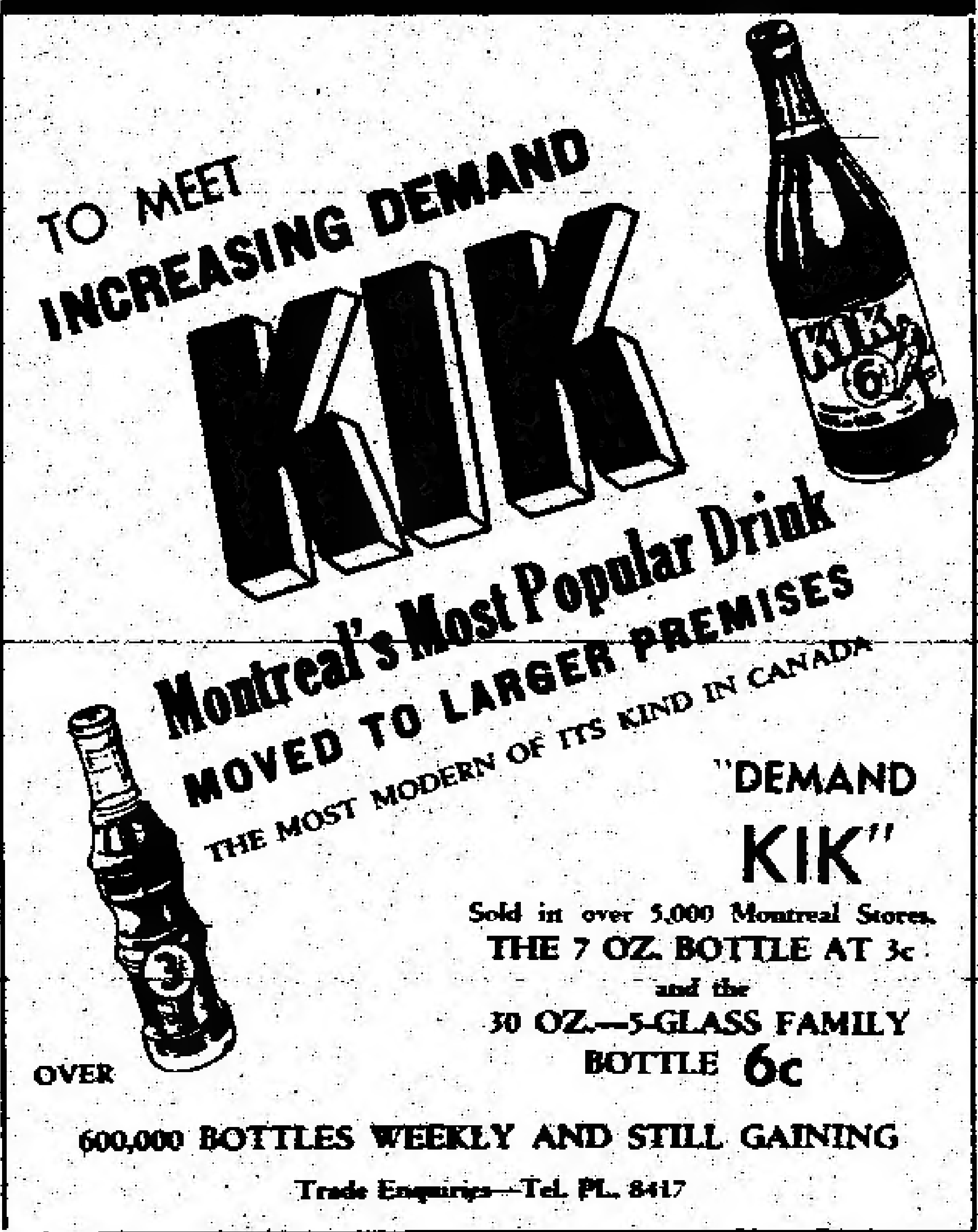
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Questions and Answers

Readers of the Canadian Jewish Review are invited to send in questions regarding the Protestant, Catholic or Jewish faiths. These questions may touch upon any aspect of these faiths. Questions will be answered in this column as promptly as possible and should be addressed to this paper or to the National Conference of Jews and Christians, 289 Fourth Ave., New York City.

Q. What possible basis is there for the accusation that Jews use Christian blood in the Passover ritual?

A. The legendary account in Exodus of how the Angel of Death smeared the door posts of the Jewish homes with blood to mark them off from the Egyptian homes may possibly have provided some highly imaginative person with the local color for this myth. For it is a rank superstition and one of the most diabolic lies that has ever plagued an innocent people. It is interesting to note that the early Christians were accused of the same practice and that these Christians called in Jewish witnesses to testify that nothing in the ritual of Judaism even remotely resembles such a rite. The ancient Jews had a horror of human or animal blood as is obvious in the severe prescriptions for the draining of all blood from meat that is to be eaten. In spite of this fact and the even more ridiculous possibility that a weak, isolated minority group could attempt so dangerous a practice in a preponderantly Christian environment, the blood ritual charge has been made on more than 150 occasions from the year 1144, when it was made in Norwich, England to 1934 when it was widely re-iterated in Nazi Germany by the Jew-baiter, Streicher. The charge has been completely and authoritatively refuted by a long list of Christian scholars from Pope Clement XIV to the late Protestant sage, Herman Strach.

Q. Does the Pope of Rome today claim to have all the power and authority that was given to Peter after his confession? Where can we find the scriptural teaching that this power was ever transferred?

A. Father Edward J. Walsh of St. John's University, Brooklyn, N.Y. answers as follows: In the words of Pope Pie IX "the Church was founded by her divine Author as a true and perfect society, not confined within any territorial limits, or subject to any civil government, but free in the ex ercise of her power and rights all over the world." In establishing His Church Christ distinctly made Peter its head (Matt. 16, 18) but in conferring primacy and authority upon him it is held the prerogatives were not only personal, but official, representative and personal; for Jesus Christ declares His Church to be indefectible and infallible. "The Gates of Hell shall not prevail against it" (Matt. 16, 19); and (Matt. 28, 20) "I am with you all days." As early as the days of St. Augustine it was said, "Rome has spoken, the cause is decided." And St. Ambrose uses these words—now an axiom—"Where Peter is, there is the Church."

A. Parallels to the Golden Rule may be found in all literatures. Perhaps the nearest Greek analogy is the Herodotus, 111,142, where the king of Samos says, "what I punish in my neighbor I will not do myself." No direct saying of the kind is attributed to Socrates. In all the parallels the Rule is given in negative form: for instance, in the famous precept of Rabbi Hillel, "Do not to others what you do not like done to you." The other saying is likewise found in a number of earlier sources, including Chinese, and Jesus himself

(*Continued on page 88*)

New Year Greetings from

The Paris Wincey Mills Co. Limited

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Manufacturers of

HIGH-GRADE ALL-WOOL and UNION FLANNELS, SHIRTINGS, DRESS FLANNELS, CHEVIOTS, PANTING FLANNELS, TWEEDS AND SERGES.

The Task Of Our Time And Generation

By David Ben-Gurion, Palestine Labor Leader

Palestine must have a Jewish majority. We must rebuild Palestine. We must rebuild the Jewish people, in order that this majority may become actual. Contemporary Palestine does not yet have room for new millions. The immigrants who come today do not come to the country accepting it as it is. They are creating a new Palestine. They settle not in the land as it is today; but they are creating within it a new country, settling only in those fresh places which they themselves evolve and endow with their own creative powers.

A people of middle-men, tradespeople, professionals, spiritual and sociological luftmenschen cannot emigrate en masse. The mass must become peasants and workers—without them there can never be a true mass immigration. Without them there cannot be a Jewish Homeland. Without them there cannot be an independent national existence. This means that labor and land, and the transition of a large majority of Jews to labor and agriculture are the inevitable factors in the realization of Zionism.

In the struggle to make available Jewish work in cities and on the soil lies the key to the realization of Zionism. This defines the nature of the class struggle for the Jewish workers in Palestine. When these workers came to this country they found established colonies, with Jewish landlords and non-Jewish laboring men and women. And for thirty years there has been a bitter struggle for settling Jewish workers, for introducing humane working conditions, for safeguarding the dignity and right to work for winning civil and political rights for the working Jew.

This fight will go on as long as Jewish labor, its rights and dignity, are not assured. And those who fight Jewish labor, Jewish workers and human rights and decent living standards for the Jewish worker, are fighting Zionism.

Palestine is becoming a vital link in the British Empire. Great international interests are concentrating in Palestine and around it. Jews are becoming more and more the dominating economic, political and cultural factor there. But we live in a world of unrest. Unfriendly forces are being felt in and around Palestine. Ambitious Arabian states watch with an unfriendly eye the development of a Jewish population in Palestine. We must be prepared for a time of world and local crisis in the Near East.

Zionism means the growth of a State, and a State does not build itself, nor is it built by those who seek their own interests and survival. Only through mobilization of mass strength and movement, with pioneer training, and a readiness for self-sacrifice, can this be made a reality.

From now on, our work must be motivated by the idea that the realization of Zionism—the full realization—is the task of our present time and generation.

Conditions have improved in Palestine during the past few years both economically and politically as far as the Jewish population was concerned. Palestine is the brightest focal point in the life of the Jewish people today. The continuing world-wide crisis which has affected even the wealthiest nations has not displayed the slightest symptom in little Palestine. Here we are building and developing forward with feverish speed. Our communities grow ceaselessly. As if by some magic power, there multiply

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themselves new homes, streets, and villages. From month to month the stream of immigration swells larger and larger. And yet, in spite of a swelling immigration, a shortage of labor, is still acutely felt. For the growing immigration cannot yet catch up with the quick development of the Jewish economy both in town and village.

The official census showed in November, 1931, a Jewish population of 174,000. At the end of 1932, this community numbered 203,000. At the end of 1933 it stood at 246,000. By 1934 the figure had risen to over 300,000. During the first three months of 1935, 17,000 new immigrants found their way into Palestine. We can, with certainty, predict that this year will see the entrance of 50,000 new immigrants into the Jewish Homeland. It is a remarkable fact that with the exception of America no country in the world has as yet absorbed such a great rate of Jewish immigration!

Simultaneously with the stream of immigrants there flows into Palestine a steady stream of capital. In 1933 Jews invested over $25,000,000 in new Palestinian enterprises. Of this amount $10,000,000 went to agriculture; $2,500,000 into industry; and over $30,000,000 into building activities. In the next year, 1935, the total investment rose to $50,000,000—$17,500,000 into land purchases, $25,000,000 into building, and $7,500,000 into industry.

The growth of Palestine can best be indexed through an understanding of the amazing rise of its laboring element. While in 1932 the Histadrut, the General Federation of Jewish workers in Palestine, numbered some 35,000; and at the end of 1934 about 67,000—Today the Histadrut's Membership stands over 75,000.

The internal conditions in Zionism have also improved thoroughly and basically. The growing power of Jewish Labor, its great constructive achievements, its educational activity among the Jewish Youth and the laboring masses has made it the focal point of power in Zionism and in Diaspora. At the last sitting of the Zionist Actions Committee, all parties, without exception—even the Revisionists—had to admit that the Zionist Movement has never been able to produce before such a record of successes as are comprised in the achievements of the last two years. These achievements—in diplomacy, immigration, finance and land acquisition—have forced a concession of approval and admiration even from our opponents.

PALESTINE AS A BRITISH DOMINION

(Continued from page 75)

under that fifteenth century intelligentsia—or under the Histadruth. Certainty, definition, the end of all the endless agitation, inspired by fear, either of Jewish or Mufti rule—that is what is meant by coming into the British Empire. An end—that is what all except the smallest handful want in Palestine.

There is not likely to be the slightest objection from the League or any of the Great Powers. No one envies us the job; all are most anxious to please the rich courted Power whose shield all want. Are we going into a decline, that we refuse all the responsibilities that made us great? For this is a test case. From Palestine we can expand once more, spreading not the Flag, nor merely trade, but our standards, our ethics, and our justice. We English are not good mixers, but linked with Jewish vitality, uniting our complementary cultures, we can do for the Orient more than what Greece did 2,200 years ago.

What is the alternative? There are three official languages in Palestine—English, Arabic and Hebrew. But year by year, in spite of propaganda money spent like water on Italian, French and Hebrew, the German language grows and grows; for Yiddish is German, and the German colonies are there, and the German Jew Immigrants increase and come to the top in business, manufacture and finance. A hundred years hence Palestine will be German or English. Which is it to be?

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New Bible Proofs In Palestine Finds

Pottery Letters Give Record Of Incident In Jeremiah

Sir Charles Marston, British archaeologist, announced that fresh light had been thrown on the Lachish letters found at Tell Duweir, believed to be the ancient biblical city of Lachish, twenty-five miles south of Jerusalem.

Sir Charles said that translations made by Professor Noah Harry Torczyner of the Hebrew University in Jerusalem had shown that one of the letters, at first supposed to have been addressed by the Governor of Lachish to his King in Jerusalem, in fact was a personal letter from a junior officer to his captain at Lachish.

"They are likely to prove the most important evidence yet discovered in connection with the Bible," Sir Charles said of the fourteen pieces of pottery (ostraca) unearthed at Tell Duweir by J. L. Starkey of the Wellcome Archaeological Research Expedition, which Sir Charles has financed for the last three years.

"The lives of at least 100 generations separate us from those times," he continued. "That very long interval has led men to assume that even the ancient Hebrew writing did not exist in such remote days. The letters just found at Lachish are going to dissipate all such doubt. For they belong to that period. They were actually written 2,540 years ago, and they are so important because their characteristics and spelling are said to suggest that the Hebrew Old Testament was written by scribes during the time in which the events it chronicled actually occurred and that the scribes were eye-witnesses of the incidents they reported."

The pottery was found in one of the ruined rooms of the gate tower of Lachish, Sir Charles explained, and lay under the burned debris left by Nebuchadnezzar, King of Babylon, whose soldiers razed the city by fire nearly 600 years before Christ.

One piece of pottery, labeled No. 1, is inscribed with five names that occur in the Bible and others contained in the Apocrypha. The piece of pottery labeled No. 3 contains a message in part reading:

"It has been told me that the commander of the army, Achbor ben el Nathan, has gone down to Egypt, taking with him certain men from here (Lachish)."

A reference to "the Prophet" followed:

"It is becoming increasingly clear from this and other sentences" Sir Charles explained, "that these writings constitute a contemporary rec-

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ord of an incident described in the twenty-sixth chapter of the Book of the Prophet Jeremiah, beginning at the twentieth verse. That passage tells us how a prophet named Uriah fled to Egypt to escape the wrath of Jehoiakim, King of Judah, and how the King sent Elnathan, the son of Achbor, and certain men after him."

After referring to an earthenware vase with inscriptions dating back to 185 B.C., found among the ruins of an Israelite temple at Lachish eighteen months ago, and to an earthenware bowl with more of this archaic Hebrew writing, found in a tomb this year, Sir Charles said: "This archaic writing constitutes the connecting link between the oldest alphabetical writing in the world, found in the peninsula of Siai thirty years ago, and the Proenician alphabet, from which our own is descended. It is beginning to seem possible, and even probable, that the Israelites actually brought alphabetical writing with them when they came out of the wilderness of Sinai into Canaan, their Promised Land, and that the Phoenicians learned it from them."

Religious Question Box

(Continued from page 84)

quotes it as a common proverb. Plato does not use it, but there is a Greek parallel in a fragment of Euripides. It may be said generally that any Greek coincidence with the sayings of Jesus is purely accidental. He did not hesitate to borrow when his thought had been well expressed already, but always from Jewish sources, and invariably he put something new into the idea or brought it into a new contest.

Q. How do Catholics reconcile the Biblical six day creation with evolution?

A. Catholic priest answers: It is necessary to understand in what sense the world was made in six days and whether these days were of the same duration as ours. That could hardly be the case because, according to the Biblical account itself, it was not until the fourth day that the sun was made. The word YOM in the original Hebrew means epoch, era and the like. The word was very elastic in usage. In one place, Chapter 1, verse 5, it means day time as distinguished from night time; while in Chapter 2, verses 4 and 5, it means the entire period of creative activity. Distinguished scientists who have pondered the first chapters of Genesis have come to the conclusion that evolution is in no sense at variance with what is there set down.

A Palestine pavilion was opened at the Brussels World Exhibition by the Mayor of the city and the British Ambassador to Belgium. The pavilion occupies about 1500 square meters and is copied after the Palestine pavilion in the last Colonial Exhibit in Paris.

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Brahm Jacob, age three; and Roslyn, age five and a half, children of Mr. and Mrs. L. Faber, 3845 Northcliffe Avenue, Montreal.
—W. Gordon Mitchell

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THE IMPERIAL. TORONTO. ONT.
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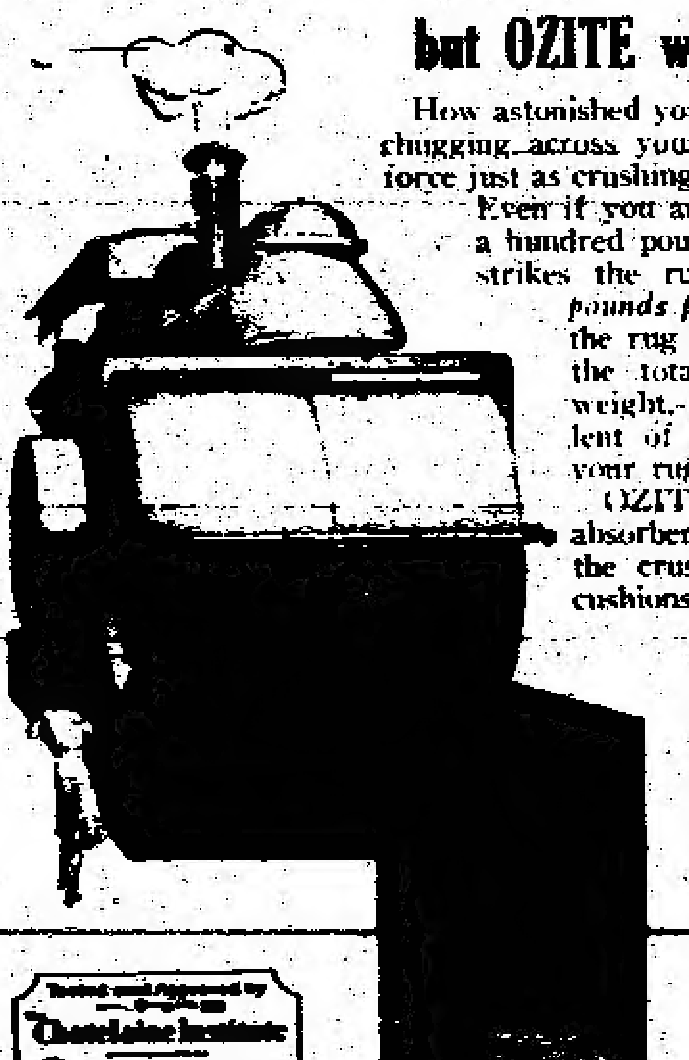

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Gordon Levine, son of Mr. and Mrs. Meyer Levine, of Sudbury, Ontario, whose bar-mitzvah took place recently.

Dr. L. M. Goldenburg, son of Mr. and Mrs. W. Goldenburg, Brunswick Avenue, Toronto, who recently rereceived the Residency Appointment at the Municipal Hospitals, Winnipeg, Man. Dr. Goldenburg wrote a thesis on "The Problem and Modern Treatment and Care of Pulmonary Tuberculosis and its Associated Complications."

Rosh Hashonah

Greetings to our many Jewish friends and customers, and may your New Year be filled with abundant Happiness and Prosperity.

For the Festivities we suggest:

Drink Carling's

RED CAP ALE

Amber Ale
Black Label Lager
Invalid Stout

Better-but cost no more

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ANNOUNCEMENT

So many photographs were received for publication in the Rosh Hashonah number of the Canadian Jewish Review that it was impossible to publish them all in one issue. They will be used at a later time, however. Send in pictures *now* for the next holiday number. *Glossy* prints of studio photographs make the best pictures. Family groups especially welcome!

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—*Ashley & Crippen*

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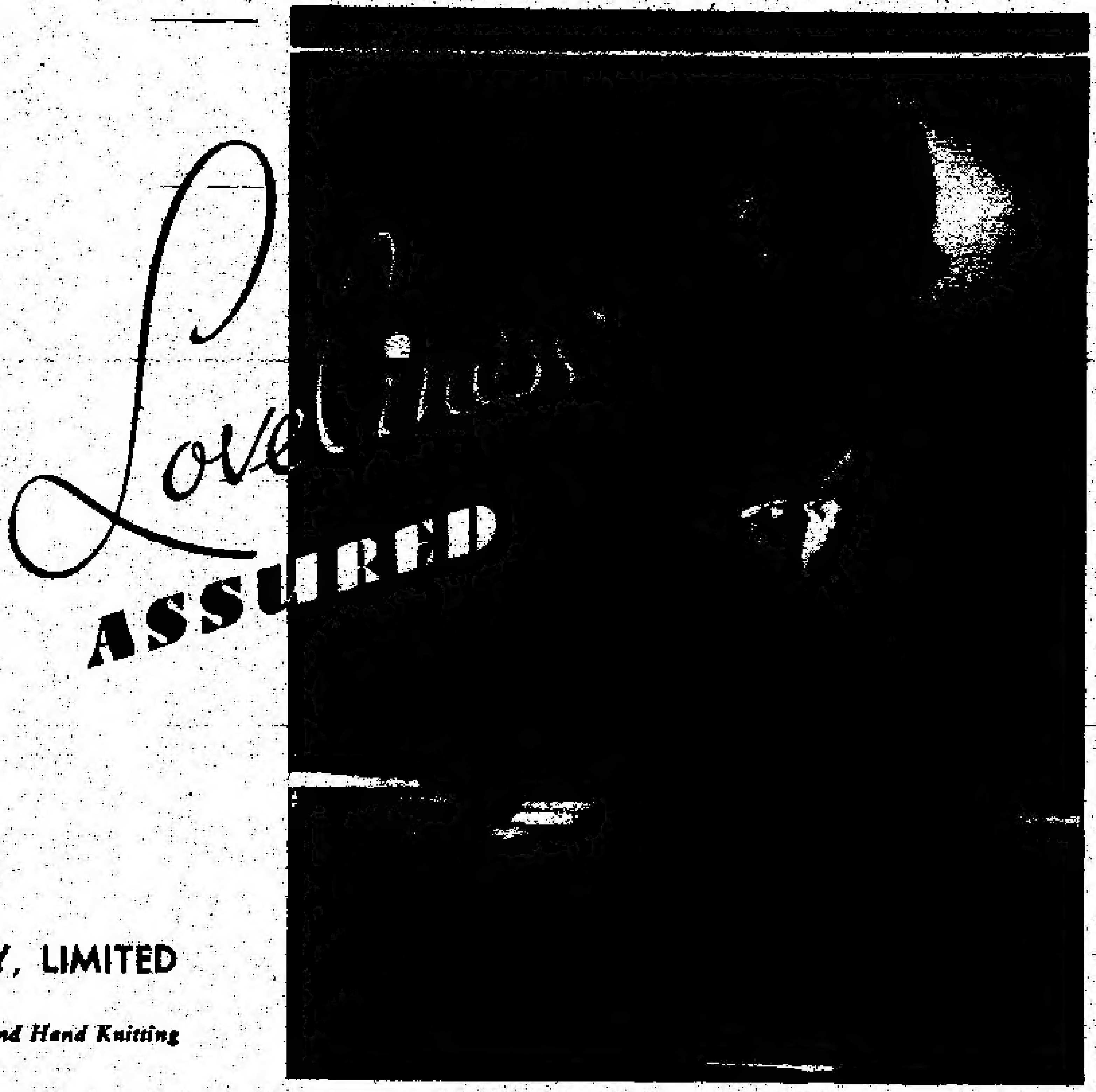
—*Brightling Studio*



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—Lyonde

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Soda Waters
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(Ruin Studio)

David, age four, and Leonard, age two-and-a-half years when picture was taken, children of Mr. and Mrs. M. Birman, Montreal, and the grandchildren of Mr. and Mrs. William Postilnik.
—*Society Studio*

Mrs. S. Migicovsky and sons, Bernard, Newton, Philip and David, 1537 Van Horne Avenue, Montreal. Mrs. Migicovsky was formerly Leah Davis, of Toronto.

Herbert, thirteen years old; and Arthur, six years old, sons of Mr. and Mrs. Alex Friedman, 3420 Marlowe Avenue, Montreal. Herbert was eleven and Arthur four, at the time the picture was taken.
—*Van Dyck*

◆

Bernard Jack and Harold Tafler, three-month-old twin sons of Mr. and Mrs. Max Shapiro, 4594 Decarie Boulevard, Montreal. They were ten weeks old at the time the picture was taken.
W. Gordon Mitchell

Mrs. Jack Valensky, who before her recent marriage was Miss Betty Gluckstein, daughter of Mrs. Fanny Gluckstein and the late Samuel Gluckstein, of 140 Beverley Street, Toronto. Mr. Valensky is the son of Mr. and Mrs. Max Valensky, 95 Brunswick Avenue.

◆

Heartiest New Year Greetings
to the Jewish Community

FROM

SAINT JOHN
LIBERAL
ASSOCIATION

ST. JOHN, NEW BRUNSWICK

GREETINGS TO OUR JEWISH FRIENDS AND CUSTOMERS ON THE OCCASION OF THE ROSH HASHONAH HOLIDAYS

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SILVER FOAM LAGER BEER

and

DERBY ALE

Sudbury Brewing & Malting Co.

Review Of The Year 5695

(Continued from page 48)

stand unflinchingly by its world leadership," condemning the ratification by the Zionist Actions Committee of the transfer agreement with Nazi Germany, demanding the employment of Jewish labor only in Jewish enterprises in Palestine, the legalization of Jewish self-defense, the addition of Jewish contingents in the British garrison, abolition of discrimination between classes or Zionist parties as to rights of immigration, and the application of the Mandate to Transjordania as an integral part of Palestine.

The achievements for the benefit of labor of the Histadruth Haovdim (Labor Federation) in Palestine found many admirers in the United States who favored giving greater influence to representatives of labor in the councils of the World Zionist Organization and in its executive agencies. In January 1935, Rabbi Edward I. Israel of Baltimore circulated among the members of the Central Conference of American Rabbis a plea for their endorsement of the Histadruth.

This evoked a counter-plea by a group of rabbis, headed by Louis I. Newman of New York City, deploring the encouragement of a cleavage on class lines in Palestine, and urging the upbuilding of the country by the cooperative effort of all classes in its economic life. In March, there came into existence the B Group of General Zionists, which all Zionists were invited to join who favored "the formation of a bloc at the forthcoming world Zionist Congress which will bring to an end the present intolerable dictatorship of the movement by one party."

The declaration of this B Group, after charging the Histadruth with utilizing its control of one World Zionist Organization and the Jewish Agency for the promotion of partisan objectives, and with fomenting a class struggle in Palestine, outlined a program which called for the upbuilding of Palestine for the welfare of all, favored middle-class settlement as basic for successful economy, condemned speculation in land, declared social justice cannot be achieved by labor union tactics alone, and denounced class-hatred teaching.

The strength of the pro-labor sentiment in the United States was indicated in the elections which took place on June 23, in all parts of the United States for delegates to the nineteenth international Zionist Congress to convene in Lucerne, Switzerland, beginning August 20, 1935. Incidentally, the voting is an index to the numerical strength of the Zionist movement in the United States. A total of 132,000 persons had bought the shekel certificates entitling them to vote. Of this number, 55,456 cast ballots as follows: 19,005 for the general Zionist ticket; 25,143 for the Labor Zionist ticket; 10,698 for the Mizrahi ticket; and 604 for two minor parties.

The foregoing recital is by no means a complete chronicle of the overseas interests of the American Jewish community; it deals only with the major problems in whose solution the community shared with the Jewries of other lands, including also those countries in which the situation of the Jews demanded the aid of their brethren abroad. But the Jews of America had also to deal with emergent problems of their own. Not the least of these were those created by the incidence of anti-Jewish movements in the United States.

Aside from those manifestations of anti-Jewish prejudice with which we have become familiar because of their perennial occurence, there took place during the past year, as in the one which preceded it, events which indicated the existence of more or less organized and systematically-conducted movements to intensify and spread anti-Jewish sentiment. Though somewhat inter-related, these movements may be considered under two heads, namely, first, those which were direct repercussions of events in Germany, and, second, those which, while they acquired impetus and inspiration from the Nazi anti-Jewish policy, were attempts to apply the same scapegoat technique to divert public attention

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from the real causes of unrest in the United States.

The former movements were virtually confined to a small section of the American population of German origin. It should be noted that the leadership of Nazi Jew-baiting in this country was recruited from hitherto obscure elements of this population, and that no German-Americans of any standing were prominently identified with these pernicious efforts to transplant the noxious weed of Nazi racialism on American soil. Furthermore, while not a few of the German-language newspapers stoutly defended the existing regime in Germany, and condemned the anti-Nazi boycott, very few, if any, countenanced attempts on the part of Germans in America to establish here the counterpart of so-called National Socialism, especially its racial dogma.

During the period being reviewed, what we may call the Nazi movement in America all but expired. Its rapid decline was due to a number of factors, chiefly the following: 1) The "bad press" which Nazi Germany enjoyed in the United States, owing to the unpopularity of the tenets of Nazism, and to such excesses as the "blood-purge" of June 30, 1934, the assassination of Chancellor Engelbert Dollfus of Austria, the efforts to muzzle the Protestant churches and to suppress the freedom of expression of the Catholics, and, as this review is being written, the disgraceful anti-Jewish riots in Berlin of mid-July 1935; 2) the revelations produced by the special Congressional Committee to investigate un-American activities, under the leadership of Representative John W. McCormack of Massachusetts, an investigation which laid bare before the American people activities which outraged the traditions of fair-play and honest sportsmanship which have always been basic in this country; 3) the open opposition of representatives of the decent and respectable German-American elements, in various parts of the country, such as the Franz Sigel League in New York City, the German-American League of Essex County, New Jersey, the Newark and Irvington Posts of German and Austrian War Veterans, the Friends of Truth of Cincinnati, the United German Societies of Detroit, and many others, which, in one way or another, dissociated themselves from the Nazi movement; 4) the outrageous actions of the Nazis, including acts of vandalism against shops of Jews and against synagogues, and their ludicrous efforts to inject the German issue into local politics in various parts of the country during the elections of November 1934; and, finally, dissension within their own ranks which exposed the sordid struggle for power and for control of funds, which showed that the movement was to a great extent nothing but a "racket."

But, as the American Jewish Committee pointed out in its Annual Report, last January, the danger from Nazi agitation is by no means past. "The public tactics, often bungling and crude, of the Nazi organization," declared the Committee, "are accompanied by more subtle methods, which, because of their private nature, are often impossible to counteract." The Committee's report goes on to say:

"Within recent months, Nazi propagandists, including diplomatic and consular representatives of Germany, have succeeded in arranging to address private meetings of influential clubmen and clubwomen, members of college and universities faculties, and the like. These meetings are not advertised, and invitations to them are issued to carefully selected persons whose receptivity to Nazi doctrines can be more or less relied upon. Often, no time is permitted for discussion of the speaker's remarks. From what the Committee has been able to learn, these speakers address themselves chiefly to efforts to justify the anti-Jewish policies of Nazi Germany, by making statements which are false and misleading regarding the number and activities of the Jews of Germany, and casting unjustified aspersions upon their good name. It is obvious that among the members of audiences thus addressed, many do not know the truth. Lacking an opportunity to hear the other side, these persons become centers for the dissemination of misinformation in their business and social circles."

But the effects of even such surreptitious agitation are substantially

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vitiated by such events in Germany as those which were taking place in mid-July 1935, when this review was being written.

These events will, in all likelihood serve also to discredit other attempts to stir up, in the United States, racial and religious antagonisms. Efforts along these lines did not make great progress during the past year. William Dudley Pelley, the pseudo-spiritualist, who had, since Hitler come into the saddle in Germany, published, in his Liberation, issued in Asheville, N. C., virulent anti-Jewish diatribes, was convicted of fraudulent transactions in the sale of stock in his various enterprises, and given a suspended sentence; his attempts to revive his publication failed. Louis T. McFadden who, while a member of the House of Representatives, occasionally spread upon the Congressional Record quotations from such Jew-baiting classics as the "Protocols of the Elders of Zion" and the "International Jew" articles in the happily defunct Dearborn Independent, was defeated when he stood for re-election in November 1934.

His attempt, thereafter, to organize an Independent Republican National Christian Committee to have himself nominated in 1936 for President of the United States on a platform including the slogan "Christianity Instead of Judaism," were too ludicrous to be taken seriously, and died a-borning.

The sporadic attempts to inject a Jewish issue into politics in connection with the November 1934 elections, and with a by-election for Mayor of Chicago in March and April 1935, fell completely flat. The same fate met efforts to revive the Ku Klux Klan, although here and there scattered contingents of that organization burned "fiery crosses" and held "Klonvocations." At one of these meetings, held in Atlanta, Ga., in August 1934, announcement was made that a nation-wide reorganization of the Klan was afoot, for the purpose of combating un-Americanism and communism, and an invitation was extended to American Jews and Catholics to participate. A similar invitation was extended by a state convention of the Klan held in Seattle in September 1934. On the other hand, at a reorganization meeting of the Klan in Portchester N. Y., in the same month, Hitler was lauded, the Roosevelt administration was condemned, and Jews, Negroes, and Catholics were vilified.

As a matter of fact, much of the so-called native American agitation against Jews was political in motivation, being prompted by a desire to attack the Washington administration, not directly, but by efforts to spread the baseless idea that the policies on which the Government has embarked to meet emergency conditions are inspired by a non-existent cabal of Jewish conspirators who, it is alleged, aim to overturn the existing economic system. This school of agitators make a great deal of fuss about the number of Jews connected with the administration, and, in order to make this number more terrifying to those who have anti-Jewish prejudices, they add to the very few Jews who occupy positions of prominence a list of others who are subordinates, including many who have been in service during previous administrations and whose work is along the lines of statistical or scientific research, without any direct connection with government policies. Finally, to make their argument impregnable, these propagandists pretend that many of the non-Jewish officials are proteges, or mere puppets, of Jews.

To what extent this species of propaganda has impressed those who are exposed to it, there is no means of calculating. It is known, however, that it had the effect of terrifying not a few Jews who expressed the wish that all Jews in public office would resign from their posts. This position was deplored and condemned by many voices in the community. In its Annual Report, the American Jewish Committee referred to those who hold this view in the following terms: "Those who hold this view evidently do not realize that such a procedure would be an admission of false charges, or an approval of the institution of a racial or religious percentage system in connection with appointment to public office, in the place of the traditional sound American principle of conferring office upon those best able to do the work,

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regardless of their creed or ancestry."

The communist movement was simply explained by another school of Jew-baiters as part of a secret (!) program of "International Jewry" to overthrow "Christian civilization," whose great indebtedness to the contributions of Jews, has, incidentally, been so frequently acknowledged by Christian scholars. This preachment comes largely from some so-called fundamentalist Christians who issue tracts bearing such blood-curdling titles as "The Jewish Assault on Christianity," "Communism and the Roosevelt Brain Trust," "The Hidden Hand: The Protocols of the Coming Superman," and "World Trends Toward Anti-Christ," all of them being attempts to prove that the Jew is at the bottom of all present-day movements, supported by quotations from the Bible! The same propaganda is promoted also in the name of patriotism by groups which seek to propagate the notion that the policies of the Federal Administration are turning away from traditional Americanism, and that the responsibility for this is traceable to so-called "alien" influences, which are said to be inspired chiefly by Jews. These misguided patriots lean heavily on the Protocols of the Elders of Zion.

There is no doubt that the fact that there are Jews who are communists is perhaps the most widely exploited anti-Jewish propaganda material. As a consequence, there arose during the past year in Jewish circles a demand for an expression dissociating Jews from communism, and non-Jewish friends, such as ex-Ambassador James W. Gerard, felt impelled to urge Jewish leaders to "use their infuence to stay the flow of Communism." As a consequence, the speakers, as well as organizations, Jewish press and Jewish public were at pains, during the past year, to marshal facts and figures to disprove the allegation.

Thus, the American Jewish Committee, in the report submitted at its annual meeting on January 6, 1935, dwelt at length on the subject, pointing out that complete and unequivocal loyalty to the country of one's citizenship has been a basic principle of Jewish life for the past 2,000 years, and that, while under the American form of government "every individual has the right to join a legally existing political party, Jewish teaching condemns all doctrines violating the Talmud maxim that the law of the land is the law of the Jews." The Committee's discussion ended as follows: "The vast majority of Jewish citizens of the United States who adhere to their religious traditions continue, therefore, to uphold the democratic American methods for achieving economic, social, and cultural progress."

An incident which was very probably an indication of anti-Jewish antagonism resulting from generalizing the connection of individual Jews with radical movements was a small riot, in May 1935, on the campus of the University of Wisconsin, when speakers representing the League for Industrial Democracy and several students, almost all of them Jews, were maltreated. Rabbi Max Kadushin, director of the Hillel Foundation at the University, expressed the view that this incident was evidence of an undercurrent of anti-Jewish feeling. That it was similarly regarded by University officials was made clear at a meeting at the institution, for the purpose of denouncing hooliganism, when the dean of the College said: "I understand that the ugly head of race prejudice lifted itself on the campus. The principle on which these riotous proceedings were based will wreck the University unless we wreck the people who support that principle."

It is a somewhat amusing paradox that, while Jews felt themselves called upon to disavow communism because of attacks from one quarter, they also heard voices charging them with being the arch-capitalists and largely responsible for the evils which are ascribed to the activities of so-called international bankers. In an address, broadcast on a nation-wide radio hook-up in March 1935, Father

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Charles E. Coughlin of Detroit, referred to the losses which had been sustained by investors in foreign loans floated by various banking houses.

The fact that he referred by name to five banks with four of which Jews are known to be connected, aroused a great deal of discussion in Jewish circles, and the opinion was expressed that this part of Father Coughlin's speech was designed to stimulate anti-Jewish antagonism. Articles appeared in the Jewish press proving statistically that so-called Jewish banking houses were responsible for only a very small proportion of the total of foreign loans floated during recent years. In a subsequent radio address, Father Coughlin denied the charge of Jew-baiting, but in a form which did not entirely satisfy the Jewish public.

A great deal of interest was aroused, therefore, when announcement was made that one of the speakers at the first meeting of the American Union for Social Justice, the organization of Father Coughlin's followers, to be held in Detroit on April 24th, 1935, was to be Rabbi Ferdinand I. Isserman of St. Louis. This event, and statements made subsequently by Rabbi Isserman, have allayed much of the fear among Jews that Father Coughlin may, if he regard it as expedient, use his vast influence to give impetus to the anti-Jewish movements existing in the country.

The wide prevalence of anti-Jewish propaganda evoked suggestions from many quarters for the enactment of legislation to prohibit the publication of matter which was calculated to arouse racial intolerance or religious bigotry. Bills having such legislation in view were introduced in the Legislature of the State of New York, and such a bill was adopted by the Legislature of the State of New Jersey. This bill, introduced by Assemblyman John J. Rafferty, provides jail sentence and a fine for the dissemination of propaganda tending to incite hatred toward members of any race or creed. This legislation, however, was very unpopular, and was protested against by the press of the state.

Turning now to the perennial manifestations of anti-Jewish feeling, it is interesting to note that the question of the limitation of the enrolment of Jews in medical schools came up for discussion again during the past year. The occasion was the dispatch of a letter, in November, 1934, by Dr. James L. McConaughy, President of Wesleyan University, Middletown, Connecticut, to the twelve Jewish students who were taking a pre-medical course in the university. The letter, which was written by Dr. McConaughy and Dr. Edward Christian Schneider, Professor of Biology, declared that, because of the limited number of places available in the freshman classes of medical schools, and because 17% of freshman students are Jews whereas Jews constitute 50% of the applicants for admission, "it is difficult for Wesleyan to place her graduates of the Jewish race in medical schools" The writers of the letter explained that they felt it their duty to inform the Jewish students of the circumstances, as they (the writers) had been disturbed by the difficulties that some of the students of Wesleyan had encountered in the matter of securing admission to medical schools.

This occurrence revived the discussion of the subject which was rife several years ago. (See V[illegible] pp. 54-55). At a public meeting which took place in New York City in December, Mr. Max D. Steuer of New York City, a prominent attorney, amused many of his hearers by expressing himself as being in favor of the introduction of a quota system on a nationality basis, not only in medical schools, but also in all other institutions of higher learning. At the same meeting, Dr. Samuel J. Kopetzky favored the limitation of the enrolment of Jews in medical schools on the ground that the restriction of the number of Jewish physicians in the country is an economic necessity.

In a series of articles published the same month, in the Jewish Daily Bulletin, Dr. A. J. Rongy, while agreeing that a reduction in the number of Jewish physicians in the United States is an economic necessity, also advised against the acceptance of a percentage norm for Jews in medical schools, pointing out at the same time that re-

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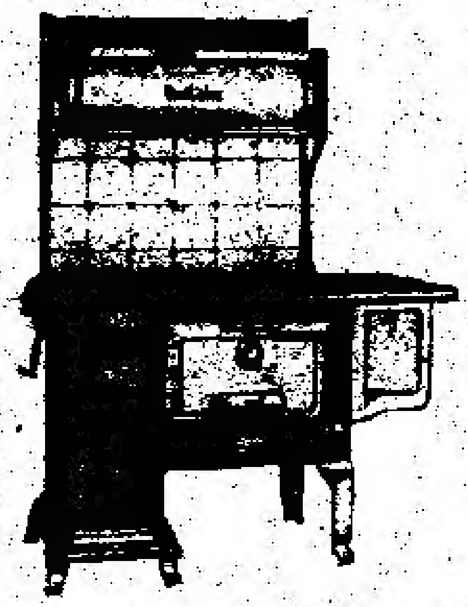

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ductions in force result in a selection of a higher grade of Jewish students and that, while discrimination often works out in practice to the disadvantage of Jews, it is not always motivated by anti-Jewish prejudice.

Dr. Rongy advised a reduction in the number of Jews taking up medicine by means of vocational guidance, and suggested the organization of a society of Jewish physicians which would set up a standing committee to confer with students desiring to study medicine, and to discourage the unfit, and that existing Jewish organizations compile and publish information on the subject, and on opportunities for Jewish physicians in the United States.

In this connection it is interesting to note that, in December 1934, two men were found guilty of fraud in New York City because they had taken a payment of $500 from a Jewish parent on the promise of gaining admission to a medical school for his son.

Another perennial question, that of exclusion of Jews from places of public resort, came to the fore when it became known that the Hotel Chamberlain at Old Point Comfort, Virginia, was denying accommodations to Jews. The situation was the more flagrant because the hotel was built on land leased to the hotel by the United States Government. The matter aroused the interest of many prominent individuals, including Senator Harry F. Byrd. After several weeks of discussion, announcement was made that the hotel authorities had agreed to discontinue the practice of denying accommodations to Jews. It is interesting to note that, in an effort to justify this form of advertising, the manager of the hotel contended that the practice by Jewish hotels of advertising that they observe the Jewish dietary laws is tantamount to notice of exclusion of non-Jews.

A great deal of astonishment was expressed in liberal circles when, in April, The Nation, a weekly publication, printed an exchange of letters between Theodore Dreiser and Hutchins Hapgood, both authors, which had taken place in 1933. In his letters, Dreiser revealed a profound misunderstanding of Jewish life and the acceptance of many of the prejudices against Jews which are found among persons of inferior cultural strata. He expressed the view that Jews are materialistic and lacking in professional integrity, and suggested either segregation or voluntary "blending" as a solution of the problem of Jews and Christians living together. Dreiser was taken severely to task by the liberal and radical press. The New Masses, a communist weekly, mournfully counted him as having strayed from the fold, and expressed the hope that he would eventually see the light and return.

As has already been remarked, there is no way of calculating the effect of the anti-Jewish agitation during the past two years, the first time in American history that it has been carried on by so many agencies and on so wide a scale. That the circulation of leaflets and booklets and even periodicals containing scurrilous attacks against Jews must have had some effect, cannot, of course, be doubted.

Moreover, the very existence of anti-Semitism as a public policy in a country generally regarded as civilized, and the publicity given to the reaction of Jews to that situation, have also brought latent anti-Jewish feeling to the surface, and that this feeling has undoubtedly found more or less concrete expression either in speech or action has been noted by such observers as Charles E. Silcox and Galen M. Fisher, authors of "Catholics, Jews and Protestants," which deals in large part with recent anti-Jewish agitations in the United States.

In what measure the newly-aroused anti-Jewish feeling may have been more intense and widespread, had it not been for the effects of the movement for good will between Jews and Christians since 1924 will also never be known; but that the seeds sown during all these years have borne some fruit cannot be doubted, and it is also reasonable to believe that the continuing activities along this line are effectively counteracting the

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pernicious labors of Jew-baiters. Such events as the following must undoubtedly have had a beneficent influence on those who came within their radius.

In July 1934, at a mass-meeting of members of the American Legion, at Baltimore, Father Robert F. White, national Chaplain of the Legion, called upon the organization to fight religious and racial bigotry. In August, the Baptist World Alliance, at a convention in Berlin, Germany, adopted a report embodying a vigorous denunciation of "the long ill-usage of Jews on the part of supposedly Christian nations," as " a violation of the spirit of Christ." In October, the Presbytery of New York adopted a six-point "Covenant of Reconstruction " against racial discrimination.

It was decided that the more than 37,000 communicants of the 80 churches belonging to the Presbytery were to be asked to sign a pledge reading: "I will not knowingly be a party to any un-Christian racial discrimination, and I will seek the friendship of persons of other races." In the same month, Advance, the national organ of the Congregational and Christian Churches of America, published in Boston, called upon the Christian church to "eradicate anti-Semitism forever." On October 23, in Atlantic City, the House of Bishops of the Protestant Episcopal Church in the United States unanimously approved a resolution adopted by the House of Deputies at their general convention expressing sympathy for persecuted Jews.

In November, the Long Island (N.Y.) Baptist Association adopted a resolution advocating closer understanding between Baptists, and Jews, Catholics and Negro citizens, and another resolution condemning "un-Christian and un-American tactics against a law-abiding and peaceful people," and deploring the activities of "Jew-baiting organizations which, under the guise of Christian fundamentalism, are peddling the notorious forgery known as the Protocols of the Elders of Zion."

(Continued next week)

Making Youth Acquainted With The Spiritual Possessions Of Israel

(Continued from page 15)

tory and ethics, begin to believe the truth of the latest "race theory" of the Nazis. One can readily foresee the reaction on the plastic minds of these modernistic youths when they learn of the Nazi case against the Jew, based on the "researches of German scholarship," and which is briefly thus:

"According to pseudo-science, the Aryans compose the highest ethnic group among white peoples. The Semites, on the contrary, are the lowest. Just as the Jew is heir to an inferior physique, so he inherits a mentality and spirituality which are perverted and corrupt. When he thinks, it is, by some biological curse, crookedly; in his relations to other human beings, he is bestial and cunning. These damning Semitic traits are in his chromosomes. No education can erase them: no baptism or conversion can wipe them out. In brief, the Jew must remain forever an inferior being. As the leopard cannot change his spots, so the Jew can never escape his accursed ancestry. In business and commerce, the Jew is incapable of making any contribution of his own. He lives as a parasite on the creativity of the Gentile. Society must keep aloof from his degrading touch, as the individual avoids a person infected with some loathsome disease. —There is only one course open to society in dealing with the Jews—a rigid quarantine."

It is scarcely necessary to attempt a refutation of this theory of races.

The whole argument of "scientific" anti-Semitism is glaringly full of holes. It is, at best, a very shaky hypothesis, rejected by some of the most distinguished figures in anthropology. But the Jew who is unfamiliar with his heritage and tradition, and has a distorted outlook on, what he terms, bearded Orthodoxy, is apt to concede a few points to the Nazis, thereby acquiring an inferiority complex. He makes degrading apologies for his unfortunate birth, and flees in panicky haste from a neighborhood because it is being invaded by more of his kind. He over-venerates the ideals of the Gentiles, and ends up finally in a frantic idol-worship of his "superior" neighbors.

Far from making apologies for his "accursed ancestry," the fawning would-be assimilationist could, if well versed in Jewish contribution to the world of arts and sciences, draw up an amazing list of Israel's geniuses who have gained noteworthy distinction in their individual roles. For example, in the field of science, he could point with jus-

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tifiable pride to a Professor Haffkine, renowned conqueror of the plague-germ, who was decorated by Queen Victoria in 1897, for his humanitarian services in India; to a Dr. Ehrlich, discoverer of "606," the cure for syphilis; an Einstein, the wizard of physics and the new theory of space; a Heinrich Hertz, of wireless telegraphy fame, or to Meldola, inventor of coal-tar dyes, and a score of others equally eminent and famous for their research work.

On the concert platforms of the world, the Jew stands out supreme. The "damning Semitic traits" have certainly produced a marvellous posse of instrumentalists, Kreisler, Heifetz, Elman, Menuhin, Mark Hambourg, Fannie Zeisler, Rosenthall and Moiseiwitch, most of them infant prodigies to boot. In the writing of plays and dramas, the Jew is in evidence in every country. To mention but a few, New York had its Belasco, London its Sutro, Vienna its Schnitzler, Paris its Bernstein and Italy its Benelli.

In world affairs, we need look no further than to the Rothschilds, the Schiffs, Lord Reading and Herbert Samuel to appreciate the Jew's inestimable value as leader in politics and finance. Foraging further, the student of Jewish "mental and spiritual perverts," would find the names of Reuter, who initiated telegraphic news; Dr. Zamenhof, inventor of Esperanto; Moscovitch, a Yiddish-speaking actor, who held London spell-bound for a time with his inimitable Shylock; Charles Frohman, world's outstanding entrepeneur, and Freud and Jung, supreme authorities on psychology. Truly a formidable list for the apologetic and compromising Israelite.

But, paradoxically, the Jewish student does not study the Jew and Judaism, and their far reaching effect on the intellectual and spiritual progress of the world. Furthermore, he approaches our faith, not in a spirt of reverence, but sometimes in a spirit of ridicule and hostility. He is blind to all its beauties and sees in it nothing but laws and restrictions. He harps on the difficulties it places in the way of its followers, and exultantly points to the disharmonies in some sections of Jewry between practice and profession.

The seeds of spiritual bankruptcy must be uprooted and supplanted by verdant shoots of that stately Tree of Life, Jewish Culture. Religion, if necessary, must be served on a silver platter, tastefully and artistically arranged, and beautified by an air of geniality and cleanliness. A refined, cordial and refreshing atmosphere should prevail at all times in the synagogue, that well-spring of all gracious influences, the true temple of inspiration, where living Israel meets in spirit the Israel of the Past, and from that impressive communion, catches some of the courageous, self-sacrificing temper that made our past glorious.

The Jewish community of Toronto, with its innumerable synagogues, shtiblach, Talmud Torahs and religious academies, is sadly lacking in an Orthodox institution catering directly to the religious educational needs of its youth. I refer, of course, to the post bar-mitzvah period. Our Orthodox synagogues, with few exceptions, not only fail to attract youth to its services, but create in its mind an unsavoury reaction towards Jewish ceremonial conduct, and fail utterly to turn the current of indifference and separation back to the life-giving fountains of fructifying faith and religious loyalty.

Only by inculcating in the souls of the young a loyal obedience to the cause of Judaism, can we hope to stem the tide of disintegration within our ranks. Jewish youth must be taught to accept a discipline involving a constant sacrifice of selfish inclinations for the sake of principle. This is not merely the view of professional theologians and scholars. Ramsay Macdonald supports this theory, and in the London Times in 1926, he writes: "The life which is a success is a life of discipline and steady purpose, of obedience to higher things. Our youth of to-day, perhaps more than ever on account of the misery that we have been reaping now for the sowing of a few years ago, requires a discipline which is more severe, more drastic, more hardening in spiritual things than has been called for by any generation in the last century."

Youth movements are springing up everywhere, social, political and international. Movements which advocate militarism and patriotism, and others which stand for pacifism and humanitarianism. Why not an intensive drive for a Canadian Jewish Youth Movement, which, with a carefully planned programme, would succeed in reawakening racial pride and consciousness? This organization, with its own modernised synagogue, would definitely bridge that yawning chasm separating Young Israel from its heritage, and give intellectual and moral stamina

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to the future exponents of our precious tradition, essential doctrines and vital teachings.

With the full co-operation of the elders of the community, this association, representing every worthwhile club and society in Toronto, would shed lustre on Canadian Jewry. Its synagogue service would be clothed in a mantle of modernism, yet retaining its individual charm and colour. The late Friday evening service could be conducted by the members, and would include choir singing, supplementary readings of our liturgy in the English tongue, and a lecture in English, academic in treatment, and suffused with fine Jewish thoughts. A social hour following the service would thus complete the unique combination of divine inspiration, religious education and social recreation in one.

In addition to the spiritual programme of this institution, the following list of social and intellectual features would be included in its curriculum: A weekly forum, at which distinguished leaders of the community, both Jew and Gentile, would address the gatherings. A dramatic society, to present plays of historical interest; a library; well equipped with modern Judaic literature and current Anglo-Jewish periodicals, and a social staff to direct all social activities and charity functions.

Attractive courses in Jewish history would be offered, with systematic teaching of the tenets, ethics and practices of Judaism. A thorough knowledge of our exalted conceptions of religious faith and duty would prove that Judaism, "far from having become a stagnant religion, is a river of God, full of living waters, which, while running within the river bed of a single nation, continues to feed the great stream of human civilization." Under the hallowing influences of the synagogue and its inspiring educational programme, the fertilizing dew of the resulting religious enthusiasm would soon revive the spiritual aridity of this fluctuating age.

Youth seeks romance and adventure. As these instincts are inrooted in his heart, sending him to fare forth on his quest throughout the world, so is religion an ineradicable part of his constitution. By religion all that is mean and sordid is lifted out of it native circumstances into the vision of a far-off divine event. It softens the harsh outlines of mortal existence and exalts the immortal worth of the soul. It is the last word in the idealization of life.

Our duty is clear. Undismayed by ridicule or opposition, we must light again the lamp of idealism and pure Judaism in the hearts of our young. By developing this "Jewish Youth Movement," we will arouse the admiration of every Jew in Toronto, who will be amazed by the beauty and power of this body of virile young Jews, inspired by the call of spiritual adventure. With such a youth we may look assured into the future. They will uphold our religious institutions with the same zeal, with perchance greater wisdom, and will cling to our faith with unswerving fidelity and unshaken loyalty.

May the advent of Rosh Hashonah fill our youth with noble pride in the heroism and martyrdom of their people; create in them the holy resolve to consecrate their lives for the welfare and glory of Israel; and fit them to take their share in the perpetuation of all those Jewish institutions which are the present-day and eternal embodiment of Jewish belief, Jewish aspiration and Jewish idealism.

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The Dictatorship Of Man Versus The Kingdom Of God

(Continued from page 14)

tual ascent. It also recognizes that without such an estimate of human values moral lapse and spiritual emptiness would reveal themselves very clearly. This view can not be shared by the totalitarian ideology that regards the individual as only a small episode in the large scheme of the state.

What is a man? What does his will and destiny amount to, in comparison with the glory of the State? . . . Religion also regards our loyalty to God as the first basis of our social relationship, whereas a dictatorship places our loyalty to the State as our first duty. There is a very big gap between the two viewpoints.

As an illustration to this gap we can take a statement made by the Head of the Italian Fascist Government, Premier Benito Mussolini, in his blessing given to his soldiers leaving for the African front on July last. He said: "Is there an Italian who would not prefer the life of Heroism to that of uselessness?" I do not believe that the Premier merely wanted to drug his troops with demagoguery. I take it that he was sincere and believed his own words that fully expressed the truth of the Fascist dogma according to which the peaceful life of any man, even if morally lived, could be considered as useless unless the man joined the army of the state. It is evident how far such a view is removed from religion.

The friction between the bandits ruling the present Germany and the leaders of the Christian religions is also partly due to the clash of the opposing ideologies, as religion and dictatorship can not go together. Religion stands for freedom of the individual, for an unhampered growth of the human personality, anything that stands on this way is contrary to its ideal.

This, of course, does not mean that religious people ought to content themselves with conditions as they are. Far from it. There is no real freedom and equality even under the existing system where one man enjoys a measure of freedom far greater than that enjoyed by all his employes taken together. Deep and far reaching reforms are urgently needed to save us economically, but nothing should be done to sacrifice human values, their liberty and spiritual ideals.

"To reform the world with the Kingdom of God" is a sentence repeated in our prayers of Rosh Hashonah. The world is now in such distress that it is clamouring for reforms. The world's salvation must come at once, but not through the kingdom and dictatorship of man. A suppression of liberty only reduces the spiritual value of the human personality. This can not be the goal of mankind. We must, rather, strive for the enrichment of human Soul, and for the widening of the limits of power. This can come only through the Kingdom of God, through the ideals of His religion.

The world will be saved by the Kingdom of God and not by the dictatorship of man. This is a religious hope and belief expressed by us at the beginning of the year that is welcomed by us with the words: "May the new year begin to unfold its blessings for us."

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"Now that Rosh Hashonah is here again, it is quite the thing to make new household plans. One that will greatly benefit every Jewish woman is this: to be sure to send all her washing as well as dry cleaning to the New Method Washing Limited. Of course you know that your laundry work will be done efficiently there at a very low cost, but did you know of the really marvellous Zoric System for dry cleaning? This is not dry cleaning that only partially removes dirt! It takes the soiled spots out so that they do not reappear. Telephone Do. 4661 and you will become another satisfied customer of the New Method Washing Limited. Mr. Fredette, who is at the head of this company, gives his personal attention to every one of the many operations that tend to make a modern laundry truly up-to-date."

The Father Of Reform Judaism In Canada Goes Back In Memory To 1871

(Continued from page 8)

of her spare time. She told me she had been going to a Sabbath school in Appleton where she was taught Hebrew, and that she missed this study, as well as the religious instruction she received at the same time. She gratefully accepted my offer to continue these studies with me, and became my first pupil. She had supper with us, previous to the daily hour of the lesson.

Musically inclined she also continued her piano and singing lessons, and became a successful music teacher, the support of her widowed mother. She married Nathan Wolf, a Hamilton boy, and died some twenty years ago in Detroit, where they had moved, mourned by all who had come in contact with her. I affectionately think of her now, as an exemplary fine Jewish woman, whom I was always proud to call my pupil.

Pauline, an excellent subject, eager for knowledge and susceptible to culture, made rapid progress in her studies. I always loved mankind and children in particular. The interest I took in Pauline developed in me the thought that the work of a teacher was the noblest anyone could undertake. With the great love I had for children, I could not think of a nobler task than to watch the physical and mental development of a child, to play on its best chords, to be a factor in the formation of its character, to implant into its mind and heart the noblest, the very best in one's self. The idea too took hold of me, and almost became an obsession, that if Judaism were to take a footing in this new country, (the Jewish population in Canada then scarcely exceeded three thousand) Jewish children had to be taught Hebrew, the history of their people and the tenets of their faith. These were the reasons that prompted me to organize the Hamilton Sabbath School in the summer of 1872, the first Jewish one in the province of Ontario.

Beginning with eight pupils the attendance soon numbered fifteen.

The children attended the Sabbath morning services which were held in a rented room on the top floor of a King Street store. Under my supervision they were orderly, followed the prayers attentively, and by their example the means of teaching their elders order and de-

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corum in the place of worship. Under the ministry of Mr. Wolf Landau, 1873 to 1876, a fine Hebrew scholar, whom I induced to perfect his knowledge of English, we had sermons in English at our services, for the first time. The recitation of the prayer for the queen, the reading of the Haftorah, and of some of the ritual prayers in the English language were likely the first reforms introduced in any Canadian Synagogue. Services were orderly, reverential and such as to enable me to bring some of my non-Jewish friends to our place of worship. Mr. Landau left Hamilton to occupy the pulpit of the Reform Temple at Bay-City, Michigan. A great student, he qualified for a doctor's title from a Jewish seminary and functioned as Rabbi of the Bay City temple for many, many years. Honored and beloved, his memory remains a blessing to all who knew him.

The president of the congregation and the vice-president, who like all officers of small Orthodox communities at the time, considered themselves not only mighty dictators, but almighty ones, for some trivial reason soured on me first, and Mr. Landau next. To convince the latter of their power they trumped up a ridiculous charge against him, called a special meeting for the purpose of securing his immediate dismissal. At this meeting, I easily disposed of the framed up charge, and vehemently condemned the officers for their contemptible, spiteful act. In order to shield Mr. Landau from further tyrannical persecution, I had at the election two months later, to oust the President from his office, over whom I gained an easy victory, and thus became President of the Congregation at twenty-six years of age. I held the office until I moved to Toronto in 1886. Dr. Edmund Landau, my god-son, and a son of Rabbi Wolf Landau, was born in Hamilton, in 1874. He has functioned as Rabbi in Albany, Georgia, since 1900.

The members of the Congregation consisted of Germans, Alsatians, Poles and Russians. They did not take any part in municipal, provincial or federal activities. I am not aware of any who were naturalized Canadian citizens. Most of the early members of the Congregation had left Hamilton for the United States before my arrival.

The first Jewish lawyer in Ontario was Samuel King, a pupil of mine, admitted to the Bar in 1888. Without scarcely any exception, we were peaceful, law-abiding citizens, happy to make a living. One wholesale concern, small storekeepers, second hand dealers, two cigar makers, one merchant tailor, one barber shop, one furrier, one pawnbroker, one tobacco store, one shoemaker, eight country pedlars were about the avocations we were engaged in. Neither poor nor wealthy were among us. With one or two exceptions, I doubt whether there were five Jews in the city, whose individual cheques were good for two hundred dollars.

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I do not know of any lawsuit between Jews during the fifteen years of my sojourn in Hamilton. I am happy to state, too, that a Jewish name was seldom heard from the lips of the Magistrate in the Police Court. I never liked Hamilton as a City. Coming from Paris it seemed to me with its 25,000 inhabitants an overgrown village, but I loved the people therein. There was no prejudice against the Jews. I enjoyed and heartily reciprocated the sincere and intimate friendship of many Christians. The reform movement I started grew gradually and without much opposition. Being an observing Jew myself, our warehouse was kept strictly closed on Sabbaths and holy days. To some extent, I educated the parents through the lessons I imparted to the children in the Sabbath School. The former trusted me implicitly and willingly agreed to the small changes in the ritual I proposed.

The quaint Hughson Street Temple, the first reform one in Canada, erected at a cost of $7,000, with a mortgage of $2,000, was dedicated in September, 1882. Built without a gallery, the introduction of family pews took place almost mechanically, and without any comment whatever. I was instrumental and fortunate in enlisting the services of Rabbi Dr. Herman Birkenthal, the first ordained Reform Rabbi in Canada. I remember him now, as my beloved friend, a fine scholar, a modest, kind, gentle-man, an ideal Rabbi, a servant of God. He died in Hamilton in 1905 and was buried in Syracuse, whence he came. I cannot help here to remember the name of another dear friend, Mark Cohen, who came to Hamilton from Chicago in 1878. He seconded all my efforts in the Reform movement in Hamilton and in Toronto, where he put up his domicile shortly after I moved there.

The population of Canada on my arrival was about three million. There was no thought of a Canadian nationality. The country was considered a British colony, and scarcely on the map in the markets of the world. The only place known, even in the United States, was Montreal. On the question of nationality, the children, as the case might be, replied "I am of Scotch descent," "my father is Irish," my parents are English" etc. The Jewish children would report themselves as Jewish. My pupils without any exception were Canadian-born. I instructed them, when asked about their nationality, to answer "I am a Canadian," and to the question as to their religion, "I am a Jew," and if a girl, "I am a Jewess."

In 1879 as a member of a Committee of the Board of Trade, we jointly, with the City Council, arranged a procession for the reception of the Governor General, the Marquis of Lorne and the Princess Louise, his wife. A number of societies reported as to the quota of men, music bands and banners they were in a position to furnish. The societies were British, English, Irish, Scotch, German organizations, but

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not one Canadian. This was so marked that I asked Adam Brown, the chairman of the meeting, "Have you no Canadian Societies?" On his negative reply, I remarked, "As long as you have no Canadian societies, Canada will not amount to much."

Adam Brown, too, is one of the many friends whose memory I cherish. He was one of the first non-Jewish men, whose acquaintance I made in Hamilton. A religious man, a true Christian. I kept in constant affectionate contact with him until the time of his death at the age of close to one hundred years. "The memory of the just remains a blessing forever." I may state, without any conceit that I, a foreigner, naturalized British subject, a Jew, was likely the first in Canada to have the vision of a Canadian nation.

The Sabbath School of the Anshe Sholem which I founded sixty-three years ago, has by this time a large attendance and is still doing excellent work under the direction of Rabbi Dr. Arthur Feldman.

The first Toronto Jew it was my good fortune to meet was Mr. Lewis Samuel. He called upon me in 1875 for a contribution to the building fund of the Richmond Street Synagogue, which I cheerfully gave.

The year 1872 was the first time I went to Toronto on business. The city's population then was 62.000. My second visit was in 1881 for the purpose of collecting funds for the building of our little temple. I was well received and if my memory serves me right, I collected twenty-five dollars each from the following: Samuel Benjamin and Co., Mark Samuel, Samuel Nordheimer, Sam Frenkel, Sam Stern, Alderman Steiner, Hooper's Drug Store, John McDonald and Co., and Charles Stern.

After that time I cultivated the acquaintance of Mr. and Mrs. Samuel, and we became intimate friends. They and their childen paid frequent visits to my home.

On Purim 1885, my wife and myself paid a return visit to the Samuels, and spent a week-end with them. I attended the service on Saturday. The disorder was about the same as it was ten years ago in the McCaul Street Synagogue in Toronto. During the reading of the law, Mr. Louis Samuel, President, in order to stop the noisy conversations carried on in different parts of the Synagogue, repeatedly brought down his fist on the reading desk shouting "stumm, stumm" (silence). Eight men were called up to the Sepher, every one making "Misheberach" to a woman in confinement. Besides these a dozen men at the conclusion of the reading of the law, coming from all parts of the Synagogue, wrapped up from head to foot in Talesim, formed a long row in front of the Almemor, each in turn ordering in a loud voice: "Misheberach" to the "Kimbetterach." The offerings varied from twenty-five to fifty cents.

The secretary occupied a seat near the reading desk, and marked the amounts offered in a book specially arranged for this purpose. Mr. Sam-

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uel honored me with the reading of the Haftorah. Contrary to the customary "nigun" style, I read the Hebrew slowly and distinctly. This slight change in the ritual aroused the ire of half the male worshippers, who angrily left the premises, to return after I had finished.

At dinner where Alfred Benjamin, then unmarried, had joined us, I expressed my great surprise at their tolerating and participating in such a disgraceful service, which I called a Chillul hashem (a profanation of God's name.) A year later, in May 1885 I took up my abode in Toronto. I went to the synagogue twice but was so displeased with the service that I did not return, but joined the congregation nevertheless, without taking an active part in its affairs. My reputation as a religious teacher, having preceded me, Mr. Phillips, the excellent cantor, asked me to assist him in the Sabbath School he was conducting.

Convinced that I was able to do some good there, anxious, too, to work for the cause of Judaism, I took hold of the school after Yom Kippur 1886. At that time I commenced attending the regular monthly meetings. My first struggle was to obtain entire control of the management of the School. The changes I proposed to make in the hours of tuition brought a storm of bitter opposition. At many subsequent requests for the permission of introducing some minor changes in the services at the Synagogue, I had to listen to the arguments of a vast majority:

"We have been doing these things since the Congregation was started; and now there comes a "Jesus Christ" from Hamilton (they might have called me a worse name) to make us change them." However, I gained my first object, the absolute control of the school, which I held for twenty years.

To my great satisfaction, the school prospered and steadily increased in numbers and in importance. From the small number of pupils I had at the beginning, the attendance at one session reached the goodly number of two hundred and twenty. The disorderly Cheder I found at the start was gradually turned into a well-regulated, successful school that compared favorably with the very best on this continent. My first assistant in the school was Miss Harriet Streamer. I had seven assistants at the time I left the school in 1906. No remuneration was ever paid to a teacher, nor any charge made to a child for tuition in any of the schools I conducted.

Lewis Samuel passed away in the spring of 1887 and was succeeded in office by Alfred Benjamin. In 1889 the membership of the Congregation was increased by a number of our people coming from United States Reform synagogues. Their arrival strengthened my hands. Unsuccessful in our demand for an English-speaking minister, fifteen of us, retaining our membership in the Holy Blossom, rented a hall at the corner

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of Yonge and Gerrard Street and there held the first Reform service in the City on the high holy days. Professor Schnabel officiated on Rosh Hashonah and Dr. Leipziger, (both of New York), conducted the Yom Kippur services. Most of the school pupils followed me.

Continuing my Sabbath School tuition, I also held services on Saturday mornings with the children and a few adults. In order to bring us back to the Synagogue, by the persuasion of Alfred Benjamin, the congregation in 1890 engaged Rabbi Elzas, a graduate of Jews' College, London.

The real Reform started during the time of his ministration, and he had to bear the brunt of all the innovations we introduced gradually. The Bond Street Synagogue was built in 1895 and dedicated in 1896. Its cost was $42,000.00. Amongst all the innovations, the building of the organ and the playing of it on Yom Kippur, caused the biggest strife.

After the death of Rabbi Jacobs, who occupied the Holy Blossom pulpit from 1900 to 1920, we engaged graduates of the Hebrew Union College as our spiritual guides, Rabbi Dr. Brickner remaining from 1921 to 1925. In 1922, under his ministry, we commenced using the Union Prayer books at all services. He was succeeded by Rabbi Ferdinand Isserman, 1925 to 1929. Both left an enviable reputation behind them.

The present incumbent of our pulpit, Maurice N. Eisendrath has been with the Congregation for the last six years. The inspiring Sunday morning services started under his administratation, have been a great success. His eloquent lectures, well attended by the Jewish young people, draw large crowds of non-Jewish worshippers. By word of mouth and pen, Rabbi Eisendrath has rendered immense service to the cause of Judaism and humanity. He has made the pulpit of the Holy Blossom Congregation a power for good in Canada. He has opened the eyes of thousands and tens of thousands of our Christian fellowmen to the religious ideals shared alike by Jew and Christian:

"The fatherhood of God and the brotherhood of all men."

The Zionist-Jewish Free School for girls which I conducted for ten years in the Zionist building, was opened in the Fall of 1908 with 23 pupils. The attendance increased rapidly and grew to 640 in 1916. The average attendance in that year was 379. The religious text book used was compiled by me. For the teaching of Hebrew grammar I had the lessons printed. Sixteen teachers, fourteen of them my own former pupils, assisted me in the excellent work. I had to quit when the radical National Zionist party came into power. They requested the tuition of Jewish Nationalism, without any religious lessons, a demand to which I would not agree. The school was closed up two years thereafter.

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MONTREAL MEETINGS

The Montreal Community Clothing Chest is a new organization to help Federation solve the problem of obtaining sufficient clothing to supply the needs of the large number of Jewish poor in the community who are being cared for by the Unemployment Relief Commission, which does not provide clothing. No membership fee is required other than the contribution of two or more articles of new clothing, sheets, pillow-slips, towels, etc., once each year. Those who knit or sew might make articles at a small cost. Others could give money. These articles will be collected and displayed before being distributed. As the work of this organization starts and finishes within a very short period, it is hoped that all the donations will be collected immediately, so that they can be distributed before the cold weather sets in. Call Lancaster 4111. Mrs. E. P. Van Geun, is Chairman. Executive Committee: Mesdames J. Block, V. Klein, R. Kramer, A. Michael, E. Solomon, M. Wolff.

Montreal Y.M.—Y.W.H.A. School of Drama, Drama Workshop, and Dramatic Productions will be supervised by Mrs. Mada Gage Bolton, M. R. T. worker. Alexandre Bercovitch is director of the School of Art. The Studio at the Y. W. has been rebuilt with new lighting system. Club Supervisor is Miss Annette H. Eliasoph. Miss Bessie Klein, physical instructor, is aided by Miss Ray Benjamin, assistant director.

Pioneer Girls Group was formed at the home of Mrs. Ariel Bension. President: Ella Green; Vice-President: Riva Goldberg; Treasurer: Annette Gordon. Leader of Educational Activities: Beatrice Wolofsky; Social Hostesses: Miriam Myerson and Ida Spires.

A tea was given for the volunteer workers in the library of the Neighbourhood House. Mrs. G. T. Kenny, chairman, received the guests.

Temple Lecture Forum will hear this season: Louis Golding, author; Prof. Hans Kohn, authority on international problems, Rev. Dr. John Haynes Holmes, Arthur Garfield Hays, jurist. Committee: A. A. Snyder, H. C. Shefler, Martin Arnovitz, Lawrence Marks, George Hollinger, Mort. Silverstein, Max Hochmitz.

Montefiore Hebrew Orphan's Home campaign is postponed on account of the High Holidays and will be resumed later when the ladies Division will be organized, chairmanship of Mrs. M. H. Cohen, who has been away for the past two months.

Women's Social Service Organization, Mrs. Hyman Cohen, chairman, held its first bridge at Victoria Hall.

Ladies Solmech Noifleum Society elected A. L. Kaplansky supervisor and N. Basboim honorary president The raffle was donated by N. Basboim.

The annual campaign of the Montreal Jewish People's Schools opens on Sunday evening, October 13th, at the Windsor Hotel, at a banquet. The guest speaker will be Maurice Samuel who will also lecture under the auspices of the Jewish People's Schools on Tuesday evening, October 15, and on Thursday evening, October 17, at the Windsor Hotel.

Ladies Auxiliary of Montreal United Talmud Torahs annual bridge raffle winners were: Mrs. A. Raginsky, Sr., 640 McEachran Ave., ton of coal, ticket No. 1483, donated by S. Albert Coal Co.; Miss Alice M. Morell, 3489 Vendome Ave., Tuxedo suit, ticket No. 1261, donated by Lyon Cohen. Mrs. M. Segal, 417 Edward Charles St., Overcoat, ticket No. 1213, donated by Samuel Hart; Mrs. Sam Bloomfield, 337 Elm Ave., a studio couch, ticket No. 255, donated by A. Raginsky, Sr.; Mrs. J. Levinson, 4181 Sherbrooke St. W., silver tea service, ticket No. 1913, donated by H. Sossenwein; Mrs. Gene Kruger, 652 Murray Hill, hand made cloth, ticket No. 660, donated by Mrs. J. Caplan.

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SOCIAL NEWS - MONTREAL

Mr. and Mrs. Abe Bronfman, 609 Carleton Avenue, will be at home, on Saturday, October 5th., on the occasion of their thirtieth wedding anniversary, from three to six o'clock.

Mr. and Mrs. Bernhard Gardner, formerly residing on Sherbrooke Street West, have left for New York where they will remain for a few weeks, prior to sailing for London, England, where they will take up permanent residence.

Mrs. W. B. Navard, of New York, is visiting her mother, Mrs. S. Ballon, Bishop Street.

Miss Ellen Ballon, Bishop Street, is sailing for Europe, on Friday, from Montreal, by the Duchess of Atholl.

Miss Honor Lucas, of London, England, who has been the guest of Miss Daphne Montefiore, Western Avenue, will sail on by the Duchess of Atholl, for home.

Mrs. Asher Pierce, Ste. Andrews East, is spending a short time in Buffalo, N. Y.

Mr. and Mrs Frank L. Van Amburgh, of Detroit, spent a few weeks visiting Miss Mary Vineberg, Sherbrooke Street West.

Mrs. D. H. Bernstein and Miss Grace Bernstein, Elm Avenue, are spending a short time in New York.

Dr. and Mrs. I. Silverton, of Leeds, England, were the guests of Mr. and Mrs. M. Wineroope, Western Avenue, who received in their honor on two occasions.

Mrs. Harry Rother and Miss Helen Rother, Hudson Avenue, have left for Quebec City, to sail from there on the Empress of Britain, for London, England.

Miss Eva Lesser, of New York, is spending the holidays with her mother, Mrs. L. G. Lesser, Sherbrooke Street West.

Miss Ruth Mendelson, of San Francisco, California, was the guest of her aunt and uncle, Mr. and Mrs. H. Robinson, Roslyn Avenue.

Miss Beatrice Robinson, of Chicago, was entertained by Mesdames Henry Saxe, Phillip Levy, M. Cummings, A. Simon, and M. Rittenberg. Miss Robinson is the guest of Mrs. H. Wener, Oxford Avenue.

Mrs. S. Cohen, of Halifax, N. S., is visiting her father, H. Rubin, Northcliffe Avenue, for a short time.

Mr. and Mrs. Joseph Shmelzer, Old Orchard Avenue, will spend the next ten days in New York and Atlantic City.

Miss Belle Lazarus, Vendome Avenue, spent a short time in New York.

Mrs. S. Rosenbek, of Campbellton, N. B., visited her son and daughter-in-law, Mr. and Mrs. Clarence Rosenbek, Marcil Avenue.

Mrs. B. Bernard, Girouard Avenue, has returned from Long Beach, L. I., where she spent the summer with her son-in-law and daughter, Mr. and Mrs. B. Levitt, of Brooklyn, N. Y.

Dr. and Mrs. Oscar Nutik, Prud'homme Avenue, were in New York.

Mrs. Martin Arnovitz and son Paul, Grovehill Place, are spending a few weeks in Springfield and Holyoke, Mass.

Mr. and Mrs. Henry Berman, of Sackville, N. B., spent a few days with Mr. and Mrs. Harris Miller, Girouard Avenue.

Dr. B. Gradinger, of New York, is spending the holidays with his parents, Mr. and Mrs. W. Gradinger, Prud'homme Avenue.

Mrs. Joe Parnass, Hutchison Street, gave a party in honor of her

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daughter Helen's sixth birthday. Rena Steinberg, Fay Altman, Shirley Miller, Sylvia Tarnofsky, Gilles Tremblay, Audrey Denovan and Roslyn Abramovitz were there.

David Lax, Royal Avenue, has returned from Quebec City, where he spent the past six weeks.

Norman Cohen and Carl Riner, both of Springfield, Mass., have returned home after visiting in Montreal for a week, stopping at the Mount Royal Hotel.

Mrs. Charles Novitch and sons, Avrum and Joel, of New London, Conn., are visiting her parents, Mr. and Mrs. H. Margolick, Hutchison Street, for the holidays.

Sol and Irving Kleinberg, of Rivière du Loup, Que., and Meyer Fruchter, of Mont Laurier, Que., who returned from New York, Philadelphia, Pittsburgh and Atlantic City, are motoring to Montreal for the holidays.

Hyman Perelmuter, son of Mr. and Mrs. B. Perelmuter, Querbes Avenue, is leaving on Sunday night for New York to enter the rabbinate at the Jewish Institute of Religion of which Dr. Stephen S. Wise is president.

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Mrs. H. Bacher, Jeanne Mance Street, entertained at bridge for Miss Eva Corber, a bride-elect.

Miss Sophie Tempkin, Durocher Avenue, entertained at a bridge and stocking shower in honor of Miss Lillian Nadler, a bride-elect.

Miss Ida Illion, Sherbrooke Street West, is spending the holidays in Newark, New Jersey.

Mr. and Mrs. Louis Seigler, Sherbrooke Street West, have returned from a few months' trip to the Pacific Coast.

Mr. and Mrs. M. Morson, of Halifax, Nova Scotia, spent a short time visiting her mother, Mrs. J. Silverman, Lorne Crescent.

Mrs. N. Silver, Souvenir Avenue, is visiting friends in Buffalo, N. Y.

Saul Nutik, Sherbrooke Street, West, has returned from New York.

Co-Chairmen for the Country Fair and Food Sale, to be held by the Jewish Junior Welfare League, on Tuesday, October 15, at Victoria Hall, are: Mesdames. S. J. Schacter, S. Yaphe, Peter Usher, and Miss Libby Berzan.

Miss Helen Levenson, of Cleveland, Ohio, who has been the guest of Miss Mimi Starke, Trafalger Apartments, has left for home.

Dr. and Mrs. S. Ortenberg, Sherbrooke Street West, were in Quebec.

Mrs. Jacob Stewart, Roslyn Avenue, entertained at an informal supper in honor of Mrs. Harry Rother, who is sailing on Saturday for England.

Additional subscribers to the Autumn Show of the Council of Jewish Women which takes place on Wednesday, October 9, at the Windsor Hotel are: Mesdames Jack Wener, Phillip Levy, Herbert Vine-

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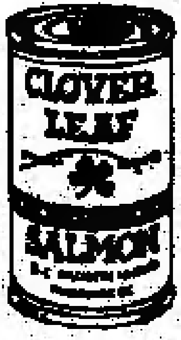

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Mrs. Ariel Bension, Redfern Avenue, entertained for Miss Grace Bernstein and Samuel Lieben, of New York, who are to be married shortly.

Miss Sally Budd, Sherbrooke Street West, has returned from a visit to Kitchener, Ontario.

Samuel Lieben, of New York, spent a few days visiting Mrs. D. H. Bernstein, Elm Avenue.

Mrs. H. M. Ripstein, Murray Hill, entertained at the tea hour the members of the Ladies' Auxiliary of the Mount Sinai Sanitorium, the proceeds of which will inaugurate the new Occupational Therapy department at the Sanitorium in Ste. Agathe des Monts.

Mr. and Mrs. N. Heinich, of Halifax, and Louis Sassion, of Springhill, Nova Scotia, are spending a short time visiting Miss Rachael Sassion, Elm Avenue.

Visiting Governors at the Jewish General Hospital were: J. Cohen, Phil Cohen, Sam Cohen, J. Cohen, Joseph Cohen, Louis Cohen, Osias Cohen, M. Cohen, Mrs. Lyon Cohen and Lyon Cohen.

ANNOUNCEMENT

An event of unusual interest to Montreal music lovers is the piano recital which Rose Goldblatt will give at the Ritz-Carlton on the evening of October 17th. Miss Goldblatt has just returned to Montreal after five years study abroad, during which time she has developed her playing from that of an unusually precocious young girl to the status of an imaginative and refined artist with a superb technical equipment. Miss Goldblatt made two appearances in London before returning to this country, and scored immediate triumphs in both cases, the critics being unanimous in their praise of her poetic gifts and her great facility of execution. Miss Goldblatt formerly studied with Stanley Gardiner of Montreal.

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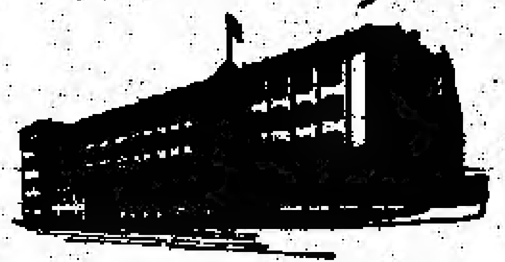

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Engagements

Mr. and Mrs. H. N. Woloshin announce the engagement of their daughter, Ann, to Sydney, son of the late Mr. and Mrs. H. Shiffman.

Mr. and Mrs. M. Slabosky, of Outremont, announce the engagement of their daughter, Dorothy Ruth, to Moe Tafler, son of Mr. and Mrs. S. D. Tafler.

Mrs. R. Richstone, Cote St. Luc Road, announces the engagement

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of her youngest daughter, Eleanor Marian, to H. B. Auerback, son of Mr. and Mrs. L. Auerback, Villeneuve Street West.

Mr. and Mrs. L. Hymovitch announce the engagement of their daughter, Goldie, to Charles, son of Mr. and Mrs. B. Abramson.

Mr. and Mrs. S. D. Cohen, of Outremont, announce the engagement of their daughter, Grace, to Harry Rapkin, son of Mr. and Mrs. S. Rapkin, of Baltimore, Md.

Mr. and Mrs. D. Greenberg, Lajoie Avenue, Outremont, announce the engagement of their daughter, Susie, to Abraham Beinhaker, son of Mr. and Mrs. M. Beinhaker, of Outremont.

Marriages

Babkiss-Gross

Mr. and Mrs. Martin Gross announce the marriage of their daughter, Isabelle, to David Bruce Babkiss, of New York, son of Mr. and Mrs. A. M. S. Babkiss, which took place Wednesday, September 18th.

Shoor-Abrahamson

The marriage of Frances, daughter of Mr. and Mrs. A. Abrahamson, formerly of Montreal, now of Hartford, Conn., to Julian Shoor, son of Mr. and Mrs. J. Shoor, of Hartford, Conn., took place quietly on Sunday afternoon, September 22, at five o'clock, at the Bond Hotel, Hartford, Conn.

Moses-Yaffe

Mr. and Mrs. S. Yaffe announce the marriage of their daughter Rose, to Arthur, son of Mr. and Mrs. B. Moses,—which took place September 19th.

Births

Born, on September, 21 at the Jewish General Hospital to Mr. and Mrs. H. Veroff, née Doris Selsky, a daughter.

Born, at the Royal Victoria Maternity Hospital on Saturday, September 21st, to Mr. and Mrs. Charles Eisenstat, a son.

Born, on September 20th, at the Women's General Hospital, to Dr. and Mrs. N. Wevrick (née Bertha Druckman) a daughter.

Born, to Mr. and Mrs. D. J. Moses, Jewish General Hospital, September 19th, (née Ruth Teach), a daughter.

Born, on September 19th, at the Jewish General Hospital, to Mr. and Mrs. S. Schleifer, a daughter.

Born, to Mr. and Mrs. H. Fallen, on September 16, at the Jewish General Hospital, a son.

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Born, to Mr. and Mrs. Louis Goldenberg (née Edith Weinstein), a son, on September 16th, at Jewish General Hospital.

MONTREAL HADASSAH

For the annual Palestinian Bazaar of Montreal Hadassah, at the Mount Royal Hotel on November 5th and 6th, committee is: Mesdames J. Schulman, E. G. Bernstein, W. Riven, president of Montreal Council, co-convenors; Mrs. H. Singer, programme; Mrs. George Rotsky and Mrs. J. J. Wasserman, publicity; Mrs. Louis Miller, Dining Room; Mesdames A. Raginsky, J. Cohen, H. Nathanson, M. B. Weinstein, B. Perelmuter, H. Levine. Knitting Contest sponsored by the Deborah Chapter, has Mrs. L. Jason convenor. Judith Chapter has Model Kitchen, direction of Mesdames K. Selinger, M. Ancel, H. Lazarus, D. Myerson; Kadimah Chapter and Central, Country Store and Jewellery, Checking, Ready-To-Wear, Mesdames B. Kahn, J. Kolber, L. Sendel, M. Ratner.

At Shaar Hashomayim Chapter tea meeting at the home of Mrs. M. Margolick, 478 Roslyn Avenue, Monday, September 30, at 2.30 p.m., will hear Mrs. Ida Bension.

Classified Advertising

Refined women would board and care for child, near or school age. Terms moderate. De. 9976 or write Box 101, Canadian Jewish Review, 1258 McGill College Avenue, Montreal.

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Mrs. H. Packer will be hostess at a bridge tea Monday, September 30, at her home, 267 De l'Epee Avenue, for Central Chapter.

Rachel Levinson Chapter meets Monday, September 30, at Shaar Hashomayim Synagogue, Mesdames A. Lipsey and M. Block, hostesses; Mrs. H. Singer, guest speaker.

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SOCIAL NEWS – TORONTO

Mrs. Saul Lyons, of Windsor, Ont., spent a few days in town visiting Mrs. Maurice Cohen, Dowling Avenue.

Gerald Levenston, Burnside Drive, is leaving for England and expects to be away for several months.

Moise Franckel, who has been in Cleveland, Ohio, for the past few months, is now stopping at the Windsor Arms Hotel.

Mrs. M. M. Cohen, Madison Avenue, and Mrs. W. Elaman motored to Chicago, the former to visit Mr. and Mrs. Leonard Zeaman, who are celebrating their tenth wedding anniversary on Monday, September 30th.

M. Michaelson, Douglas Drive, is spending the High Holidays in Atlantic City.

Mr. and Mrs. Mark Cohen, Madison Avenue, were the guests of Mr. and Mrs. Ira Lorie in Muskoka.

Mr. and Mrs. Louis Rotenberg, Dunwold, Roslin Avenue, will be at home on Saturday, October 5th, from 4 to 9 o'clock, in honor of their daughter, Laya, who is sailing on the Empress of Britain on October 12th., to study in Paris. No cards.

Mr. and Mrs. Joseph B. Danson and family, formerly of 123 Keewatin Avenue, are now living at 208 Glenholme Avenue.

Miss Lila Yolles, who has been spending the summer with her parents, Mr. and Mrs. L. Yolles, Lyndhurst Avenue, has returned for her final year at Syracuse University.

Miss Rose Levy, of Hamilton, is in Toronto visiting Mrs. A. Simonsky, Brunswick Avenue.

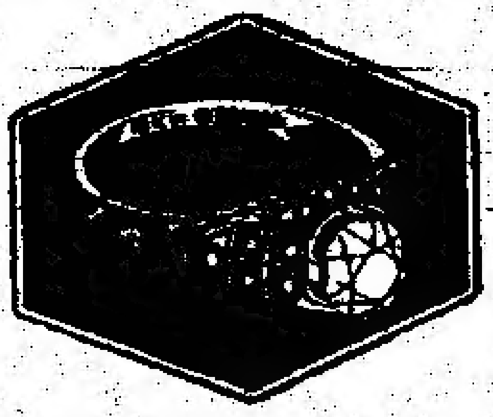
Mr. and Mrs. Selig Gross, 143 Madison Avenue, were at home in honor of the bar-mitzvah of their son, Mark. Mr. and Mrs. Gross, the latter wearing a gown of black georgette with corsage of roses, were assisted in receiving by Mesdames A. B. Bennett, Samuel Cohen and Sheldon Cohen. The tea table, which was centred with a silver jardiniere of roses and fern, was presided over by Mrs. M. Rank and Mrs. Meyer Rotenberg. Mrs. Henry S. Rosenberg and Mrs. Sam Godfrey cut the ices. Assistants in the dining room were Misses Adele Godfrey, Ruth Marin, Margaret Simon, Ellen Simon, and Mrs. Myron Samuel. About 150 guests called.

Miss Molly Ross and Mrs. Sonya Shenkman, Walmer Road, have returned after visiting their sister, Mrs. William Ader, in Rochester, N. Y.

Mr. and Mrs. Percy Hermant, Heath Street West, were in London, Ont., for a few days.

Mr. and Mrs. S. Shapiro, 14 Boulton Drive are leaving to spend the holidays at Ste. Agathe, Que.

Dr. Julius L. Siegel, of the College of Jewish Studies and University College, Chicago; Miss Clara Siegel, Miss Charlotte Siegel and Rabbi Samuel Blumenfield, Registrar of the College of Jewish Studies, motored to Toronto, where the Misses Siegel were guests of their uncle and aunt, Mr. and Mrs. Samuel Heller, Brunswick Avenue. Dr. Siegel and Rabbi Blumenfield



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ROSEDALE RIDING

joined Dr. Julius Rogoff, Cleveland endocrinologist, at a fishing camp at Martin River. Dr. Siegel spent a few days in Toronto before the party returned to Chicago.

J. Jolovsky, of Windsor, Ont., visited his parents, Mr. and Mrs. S. Jolovsky, Grange Avenue, for a few days.

Mr. and Mrs. Sol Alter, Vaughan Road, spent a few days in Detroit, Mich.

Dr. and Mrs. Samuel J. Hellen, formerly of 158a Highbourne Road, are moving into their new home at 34 Glen Cedar Road.

Mesdames R. Katzman and W. Silverberg were joint hostesses at a tea at Diana Sweets, Bloor Street, in honor of the former's daughter, Miss Sylvia Katzman, a bride-elect. Mrs. R. Katzman, was in royal blue lace, and corsage of tea roses; Mrs. J. Rife, in black crepe and lace with corsage of red roses; Mrs. W. Silverberg, in maize taffeta with a short plum-shade velvet jacket and corsage of yellow roses, and Miss Sylvia Katzman, in a black velvet tunic with blouse of turquoise chiffon, and corsage of orchids. Tea was poured by Mrs. H. Pike and Mrs. J. Doran. Those assisting in looking after the guests were Misses Jean Ginsberg, Bess Hoffman, Gertrude Katzman, Molly Lerner, Ida Nesbitt, and Ida Morantz. Miss Sophie Shapiro, singer; Miss Ruth Levinson, violinist, and Miss A. Nathanson, pianist, entertained. About eighty guests called.

Mrs. L. Salkovitch, 423 Markham Street, entertained at a tea in honor of the approaching marriage of her daughter, Gertrude. The tea table, covered with a Madeira lace cloth, was centred with a bowl of gladioli and roses, and also pink candles. Tea was poured by Mesdames H. Weisfeld, J. Siegel, M. Smith and A. Mernick, assistants being Mrs. M. Prousky, Misses Bert Lebo, Mae Mernick, Gertrude Yolleck, Kate Salkovitch and Betty Dubinsky. About 150 guests called.

Dr. Morris M. Mink, of Savant Lake, Ont., is visiting his parents, Mr. and Mrs. S. Mink, during the High Holidays.

Miss Selina Harris, who has been in Hamilton for a few weeks, has returned to the city.

Miss Selman Silverman and Abram Silverman, of Hamilton, will spend the winter with their aunt and uncle, Mr. and Mrs. R. Levy, Palmerston Boulevard.

Mr. and Mrs. A. White, McCaul Street, have left to visit their daughter and son-in-law, Mr. and Mrs. M. Klyman, Detroit, Mich., for the High Holidays.

Mrs. B. Hillman and Mrs. J. Zeidel were joint hostesses at a tea at Eaton's Round Room in honor of Miss Betty Ingles, a bride-elect of October 20th. Mrs. D. Stein and Mrs. S. Kalb poured tea. Assistants were: Misses Sadie Zeidel, Fritzi Stein, Lilian Wise, Gertrude Zeidel, Leah Lerner, Gertrude Gottlieb, Gertrude Kalb and Pearl Kalb. Over sixty guests called.

Mr. and Mrs. B. Kassel, formerly of 227 Vaughan Road, have moved to 50 Raglan Avenue.

Mr. and Mrs. Jay Kasler, Garfield Avenue, spent a week in New York.

Rabbi Eli A. Bohnen, recent graduate of the Jewish Theological Seminary of America, has been called to a position in Philadelphia.

Mrs. R. Katzman entertained at tea in honor of her daughter, Sylvia, a bride-elect. Mrs. Katzman was gowned in royal blue lace with corsage of Tea roses; Mrs. J. Rife, in black crepe and lace with corsage of red roses; Mrs. W. Silver in maize taffeta with a short plum-shade velevt jacket, with corsage of yellow roses and Miss Sylvia Katzman was in a black velvet tunic with blouse of turquoise chiffon, and corsage of orchids. Tea was poured by Mrs. H. Pike and Mrs. J. Doran. Those assisting were Misses J. Ginsberg, B. Hoffman, G. Molly Lerner and Ida Nesbitt. Musical entertained was provided by Miss Sophie Shapiro, singer; Miss Ruth Levinson, violinist; and Miss A. Nathanson, pianist. About eighty guests called.

Mr. and Mrs. S. Abrams entertained at a birthday party in honor of Miss Sally Shreiber, daughter of

SALTER HAYDEN, K. C.
Liberal Candidate
FOR ST. PAUL'S RIDING

WISHES HIS
MANY JEWISH FRIENDS
A HAPPY AND PROSPEROUS
NEW YEAR

SAMUEL FACTOR, K.C. M.P.
Liberal Candidate
FOR SPADINA RIDING

WISHES HIS MANY FRIENDS
A HAPPY AND PROSPEROUS
NEW YEAR

HUGH J. PLAXTON
Liberal Candidate
FOR TRINITY RIDING

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A Happy and Prosperous New Year.

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May the celebration of the New Year bring new cheer and happiness to the Jewish people.

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1935 — 5696
It is our sincere wish that the New Year usher in an era of happiness and prosperity.
SMITHERS and BONELLIE
Publishers
170 Bay St. — Toronto

Mr. and Mrs. I. Shreiber, whose engagement to Al Abrams has been announced.

Miss Frances Hartzman, Crawford Street, has returned from Detroit, Mich., after a three weeks' stay.

Mrs. I. Rachlin, Manning Avenue, has returned from an extended trip to Cincinnati, Hartford, New York and Buffalo. She was accompanied home from Hartford by her son, Johnny Rachlin, and her nephew, Joe Swartz., who are visiting here.

Mr. and Mrs. Jack Cowan, formerly of 258 Westmount Avenue, have moved to 301A Bay Street.

Mrs. A. Gelman, Mrs. Saul Freedman and Ben Gelman, all of Detroit, motored here and were the guests of Mr. and Mrs. M. Hartzman, Crawford Street.

Mrs. L. Shekter and Mrs. Charles Foster will be hostesses at a tea at the home of the former, 358 Palmerston Boulevard, Sunday, November 3rd.

Mr. and Mrs. Manning Arthur Starkman are living at 2004 Bathurst Street. Mrs. Starkman was formerly Miss Lillian Topp of Collingwood, Ont.

Deaths

Four-and-a-half-year-old Arnold Pullan, son of Mr. and Mrs. Joel Pullan, 91 Northcliffe Boulevard, Toronto, was instantly killed September 24, when the tricycle he was riding down the steep grade leading to Davenport Road ran out of control, jumped the high curb, and landed him under the wheels of a Swift Canadian Packing Co. truck.

The child, whose father is vice-president of the E. Pullan Waste Papers Ltd., was picked up by W. C. Landerkin, 80 Albert Avenue, Mimico, who was passing in his car, and was hurriedly removed to Christie Street Hospital. Physicians there pronounced life extinct.

This marks the ninth young life to be snuffed out and the thirty-fourth motor fatality resultant from accidents on city streets this year.

The child's parents were motoring between Toronto and Buffalo when the fatality occurred. Arnold had asked to be allowed to accompany the nursemaid from next door, who was going to Davenport Road. On his tricycle he went slightly ahead of the maid, who was wheeling a baby in a carriage. They had almost reached the bottom of the steep grade where a sidewalk leads down to Davenport, as the roadway is unfinished at that point and no traffic is permitted on the roadway itself, when suddenly the child failed to hold back the tricycle. It shot ahead with such speed that it was impossible for the maid to attempt a rescue without relinquishing hold of the baby carriage.

Over the curb shot the tricycle. For some reason it did not lose its balance [illegible] the child and machine were p[illegible]ipitated into the roadway in[illegible] path of the westbound truck driv[illegible] by F. Howell, French ave. After Acting Sergeant English had examined eye-witnesses, the driver was not held.

Classified Advertising

To Let—One or two nicely furnished, or unfurnished rooms, in private home, small family. Sink in one room. Continual hot and cold water. Business men or business couple preferred. Moderate rent. 392 Palmerston Boulevard.

Wanted—At Once. Room and board by young girl, in refined Jewish home. Write Box 335, Canadian Jewish Review.

In Memoriam

In loving memory of my beloved wife and our dear mother, Fanny Bochner, died on the 2nd day Rosh Hashonah, 5685 (Sept. 30, 1924) Sadly missed and ever lovingly remembered by Husband and Children.

In memory of Cimmone Creed, our beloved daughter and sister. Departed on March 25th, 1935. We mourn our loss. Father, mother, sisters and brothers.

Congregational

HOLY BLOSSOM SYNAGOGUE

Holy Day services, Friday, September 27th, at 8 p.m.; September 28th, at 10 a.m., Rabbi M. N. Eisendrath basing his Rosh Hashonah sermons on themes suggested by his recent visit to the Holy Land. Special services under the auspices of Holy Blossom Synagogue and Council of Jewish Women at Community House, Sunday, September 27th, at 8 p.m.; Saturday, September 28th, at 10 a.m. Choir, music and sermon. Services conducted by Maurice Bucove, principle of Holy Blossom religious school. Cards of admission at either 115 Bond Street, or 44 St. George Street. No admission charged. Registration of all children of non-members of Holy Blossom, as well as all children who have not before attended Holy Blossom religious school takes place this Sunday, September 29th, at 10.30 a.m. Only those children of Holy Blossom members who have been previously registered in the school need not be present this Sunday. Regular sessions will be resumed on Saturday, October 5th, at 10 a.m. and on Sunday, October 6th, at 10.30 a.m.

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to our
many Jewish Friends

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Leaders in Quality for 30 Years
DELIVERIES THROUGHOUT
R. F. Caulfield President TORONTO W. G. Caulfield Vice-President
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NIGHT OR DAY

WHY DON'T YOU TRY A
Sweet Marie
Canada's Most Popular Nougate Bar
5 Varieties 5¢ *Sold Everywhere*

The Young Jewish Offender Arrives Before The Court

(Continued from page 11)

that in a very short time, Abie's acquired bad habits will give place to happy, healthy outlets of a child safe and secure, in the affectionate care of a well-ordered family group.

The system of education in the schools does not take into consideration the individual needs of the child, and many a child is forced to attend the regular classes when he has no aptitude for this type of education. This procedure is worse than useless and so many maladjusted children could obtain a measure of happiness if there were provided the type of education and training to which they could adapt themselves.

We are concerned also with the child who cannot learn as quickly as the average and consequently behind in his work. He soon develops feelings of inferiority and resentment and a real dislike for school. This leads to truancy and other behavior problems which is the child's way of compensating for his lack of normal achievement in the classroom.

The Tutoring and Play Group of Juvenile Service has been of real assistance to children of this latter type. Those referred by us to this group have invariably shown a marked improvement in their school work and behaviour.

Play is one of the fundamental needs of the child. The community, therefore, must not only offer opportunities for supervised play, but it must also protect the child from demoralizing recreation. Underprivileged children who have no such provision made for them will of necessity go to the outside world for compensation.

Is it not natural under such conditions, for children to crowd the poolrooms, billiard rooms, dance halls, movies? When children who are forced to use as playgrounds streets and alleys and such vacant spots as they can find, is it any wonder that the Juvenile Court is crowded with young children who come in conflict with the law for vagrancy, loitering, breaking other city by-laws and finally for more serious offences?

Not only are we concerned with the delinquent appearing before the Juvenile Court but much more so do we put emphasis upon guiding the school child in difficulty to centres in the community where he will receive proper guidance and understanding.

Whenever possible, the children who come to us are directed to the Neighborhood House, the Y.M.H.A., and Y.W.H.A., where the clubs and classes offer invaluable activity for leisure time. We hope the time is not far distant when every part of the city from which we draw unhappy, unoccupied, maladjusted children, will have some recreational centre where they can spend pleasant hours under the care and direction of people trained for these needs.

Congregational

TEMPLE EMANU-EL

Rosh Hashonah: Friday, September 27th., at 8 P.M.; Saturday, at 10.30. Children's Service, Saturday, at 3:45 P.M. Annual Memorial Service at Temple Cemetery (Mount Royal) Sunday at 11 A.M.

SHAARE ZION SYNAGOGUE

Friday, September 27, at 6:45. Sabbath, first day Rosh Hashonah, at 8 a.m. Mincha at 6.30

Ruth Says:

Salon Marguerite has come to the fore once again with something of great interest to fashionable women. Mr. A. de Amaral Pirrie, a graduate of the Spanish School of Beauty Culture, who has had twenty-five years' experience in administering beauty treatment, will be in attendance to give special facial massages. He uses only his own preparations and his unique experience enables him to determine the texture and requirements of one's skin. His technique is original. A rapid padding of creams and swift removal of applications with his deft fingers, gives a feeling of electrical vibration. He has a special method of treating the eyes. To most women who find that the exposure of the summer has left them with a dry, neglected skin, we suggest an interview with Mr. A. de Amaral Pirrie. Telephone Harbour 2511.

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Our appreciation is also extended to the hundreds of discriminating women who have so heartily endorsed Canada's leading footwear.

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A. D. SEBASTIANI
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Judaism: A Totalitarian State

(Continued from page 1)

maritans, descendants of the so-called ten tribes, were repudiated (Ed. Meyer, Origin of Judaism, 124), because they intermingled with others. The neighboring Ammonites and Moabites were barred entrance into the Congregation of the Lord, even to the tenth generation, as the bastards were (Deut. XXIII, 3-4; Neh. XIII 1).

Needless to say, intermarriage was taboo in the strictest sense, "that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever" (Ezra IX 12); and, that "they turn not away thy son from following Me, and serve other gods" (Deut. VII 4). Ezra forced those who intermarried to abandon their foreign wives, and also their children from those wives. All this not enough, the past history of Israel was so construed as to make it manifest that at the first conquest under Joshua all Canaanites were exterminated.

The established historical truth is that the Hebrew and Cananitish tribes, namely, those of them who survived in the struggle for existence and domination lasting several centuries, amalgamated and formed one nation. Hebrew was the language of the Canaanites. The language of the Hebrews was the Aramaic (Auerbach, Wueste and Gelobtes Land).

Jewish racial exclusiveness did hardly last longer than Ezra and Nehemiah. It had to go, and it is good it went. Very soon its rigid rules were eased. An Edomite and an Egyptian were allowed to join the Congregation of the Lord, it is true, only in the third generation (Deut. XXIII 8-9). The Maccabean rulers, for the sake of national security and expansion, converted neighboring nations in the first generation, even Ammonites and Moabites and others who should not enter the Congregation of God, even to the tenth generation.

Prophetic Judaism frowned on national exclusiveness, and its influence has been strong at all times. The greatest of the prophets, Deutero-Isaiah, conceived Judaism as a missionary religion for all nations. We know for sure, in the first pre- and post-Christian centuries a very extensive Jewish propaganda was carried on in the Greek-Roman world and elsewhere, that achieved very notable successes.

Jewish exclusiveness, besides being greatly inconsistent with Judaism as its highest, could not stand long, because the Jews were ruled over by other nations in Palestine, and lived among the nations in the dispersion. Jewish national independence lasted hardly 150 years in all history, under the rules of David and (partly) Solomon and the Maccabeans.

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MANY JEWISH

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A

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to Laurentian Mountains Daily, from now until Oct. 15th. Return trip, including luncheon at Laurentide Inn, at Ste. Agathe $2.25. Enter the Provincial Maple Leaf Contest and win a prize. For further particulars and information regarding departures, telephone

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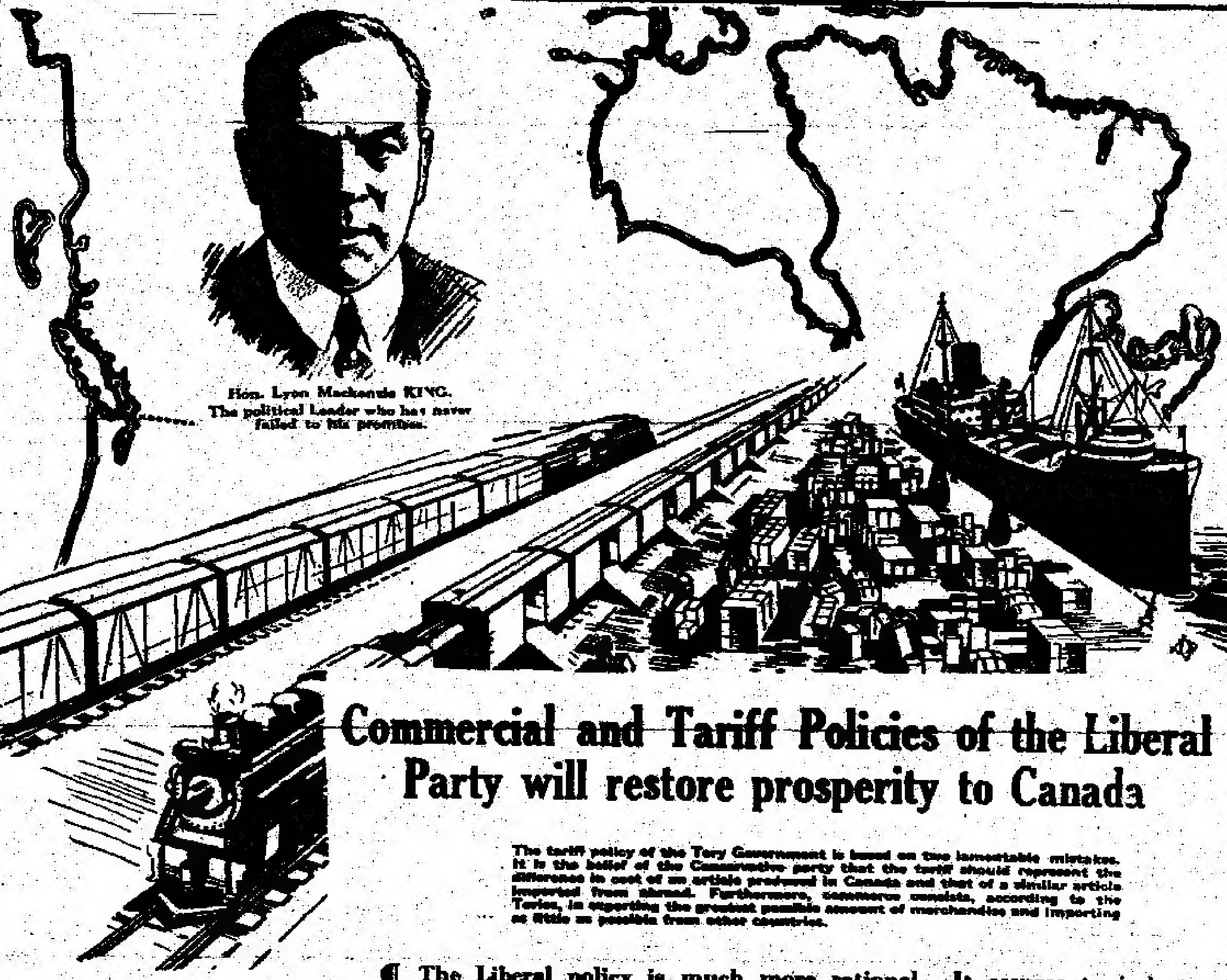
As regards religion, the idea was prevalent since Ezra, that on the sacred soil of Judea no heathen altars and shrines were to be tolerated.

"Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest they be for a snare in the midst of thee. But ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim . . . . (Ex. XXXIV 12-15; Deut. XII 3). These words were written by Ezra, or in his spirit. Such injunctions were not put into effect, though all heathen worship was an abomination, mainly because foreign overlordship protected that worship. But the heroic and fierce fight against the Romans was inspired also by objection to heathen temples and emblems in Judea.

Jewish racial purity was and is a falsity. It still lives as a psychic reality in the Jewish mind. Jewish national exclusiveness was short-lived, in truth, never in full force.

But Ezra's conception of Judaism as a structure that means all of life, and demands all the loyalty



Hon. Lyon Mackenzie KING.
The political Leader who has never failed to his promises.

Commercial and Tariff Policies of the Liberal Party will restore prosperity to Canada

The tariff policy of the Tory Government is based on two lamentable mistakes. It is the belief of the Conservative party that the tariff should represent the difference in cost of an article produced in Canada and that of a similar article imported from abroad. Furthermore, commerce consists, according to the Tories, in exporting the greatest possible amount of merchandise and importing as little as possible from other countries.

¶ The Liberal policy is much more rational. It assures to industry adequate protection, and the opportunity for expansion, but without arbitrarily fixing an excess valuation on the articles manufactured. More specifically, it is today the consumer who absorbs the increased cost of production. Inevitably under the present policy, he carries on his already overburdened back these onerous and unjustified surcharges.

¶ With regard to foreign trade, the Liberal party has always favoured a lowering of tariffs. It adheres to its traditional policy of treaties and reciprocal trade agreements with Canada's principal foreign customers which will be of benefit to the Canadian consumer and at the same time have no ill effects on industrial expansion. This policy is the happy medium between excessive protection and free trade so incompatible with the needs of our domestic market. The application of this principle has always resulted in the creation of permanent markets for Canadian products and the establishment of national unity at home.

The official trade statistics of this country show the striking superiority of the Liberal commercial policies over that of the Bennett Government. Under the Liberal administration, from 1926 to 1930, Canada has imported $2,733 million and exported $3,241 million more goods than during the five years of Conservative administration. Further, the favourable trade balance of the Liberal period exceeds the Conservative's by $508 million.

Canadian Trade under the Liberal and Conservative administrations:

(Liberals, 5 fiscal years, 1926 to 1930; Conservative, 5 fiscal years 1930 to 1935)

Imports:	
Liberal.................	$5,581,000,000
Conservative..........	2,848,000,000
In favour of the Liberals	$2,733,000,000
Exports:	
Liberal.................	$6,380,000,000
Conservative..........	3,139,000,000
In favour of the Liberals	$3,241,000,000
Aggregate Trade:	
Liberal.................	$11,961,000,000
Conservative..........	5,987,000,000
In favour of the Liberals	$5,974,000,000
Favourable Trade Balance:	
Liberal.................	$799,000,000
Conservative..........	291,000,000
In favour of the Liberals	$508,000,000

The tariff policy of the Conservative party has done grave harm to the commerce of our country. Instead of seeking to win the goodwill of other nations, Mr. Bennett has leagued them together against Canada. The Imperial agreements have accorded him still another pretext for ignoring the wishes of parliament and of raising the intermediate to the level of the general tariff.

For three years past circumstances were propitious for the negotiation of a reciprocity treaty with the United States, and it is only now, with the election at hand, that any effort has been made to negotiate such an arrangement.

VOTE FOR KING

His party is the only political group today able to bring about national unity and restore to Canada normal economic conditions.

CENTRAL LIBERAL COMMITTEE, 10 St. James Street West, Montreal

of the Jew, was an objective reality. Ezra was smaller than the great prophets in broad vision and outlook, but he was greater than they in his intuitive foresight and knowledge of the destiny and future of his people. It was Ezra's Judaism, elaborated, modified and interpreted by the rabbis, that preserved the Jewish people, kept it on a high moral, religious and intellectual plane, gave it genius, made it a homogenius and united nation, though scattered all over the face of the earth, made it a great nation, a chosen people.

"Forsake us not in our Old Age!"

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Says Sir Malcolm Campbell

The Jewish totalitarian state existed without a state, without land and language, without army and navy and police force, against the will of the whole world, merely by the mighty power of the idea for which it stands. This power of an idea on the mind of a people for about 2400 years, against all conceivable odds and handicaps, is unparalleded in history, is a miracle of history. The idea is laid down in the Torah, that was a cloud and a pillar of fire to the Jews, protecting and leading and teaching them.

The breach in the Jewish totalitarian state started with the Renaissance. Maimonides, (XII century), despite his Aristotelian philosophy and other knowledge, was still a man of full Jewish loyalty. A Leon de Modena (1671-1649) was already a divided and conflicting Jewish personality. The breach was enlarged in the time of the French Revolution, and ever since it has become larger and larger, until in our days it has assumed frightening dimensions, resulting in chaos and aimlessness.

There is now much talk of Judaism as a civilization that embraces totality of the life of the Jew. We wonder how such a thing can exist, can come into existence, without faith in God, in reward and punishment here and hereafter, in the Jewish people and in its future, in the exclusive truth of the Torah, with divided loyalties, and in an agressively nationalistic world.

Can a machine be driven without fuel? Who will breathe spirit into this dry body? (Ezek. XXXVII).

If one can forecast the future after the unexpected developments of the last twenty-five years, it might be that large racial empires are in formation. The Jews, thrown out of the body politic of such units, must settle in Palestine and neighboring countries, to unite there with their brethren in race, the Arabs, in a large Semitic racial empire.

THE CORNER GROCERY STORE

(Continued from page 13)

"She tried to make him see that he was ruining the children, but he wouldn't listen to her. All he said was that his wife was a slob, and he couldn't stand the house. Well, do you wonder! They live in three rooms and she's so sick that she can hardly walk around. The doctor says that she needs an operation, but she's afraid to leave the children."

Two weeks later a new customer stopped in at the corner grocery store. The little bell rang efficiently to bring Mrs. Gold to the store.

"Good morning, Mrs. Gold. I'm the new housekeeper at Mrs. Levy's. Yes, she is going to the hospital to-day, and I am going to look after the house and children. Here is a list of what they need. Please have it ready, and Morris will call for it on his way home from school. It's turning colder, isn't it?"

"Ethel, there's a housekeeper by the Levys. That welfare worker must have sent her. Here, she left a list of groceries. You call them out and I'll get them. Mrs. Levy's going for her operation . . . Did you see Mr. Levy this morning? He left the house, yelling . . . . She'll have her hands full with him, that housekeeper. Did you say cream of wheat? That's our last box."

The morning was nearly over when the worker of the Family Welfare Bureau entered the grocery store. She and Mrs. Gold were old friends; they had worked out many of the neighbourhood problems together. This time she came for a slight favour.

Would Mrs. Gold telephone the worker as soon as she saw Mr. Levy returning home? She could never find him at home. The new arrangements with the housekeeper must be discussed with him. He must stay at home in the evenings while his wife is away.

"He'll never do it, Miss. That man hasn't spent an evening at home for the last five years." However, Mrs. Gold promised to watch out for Mr. Levy.

The worker saw Mr. Levy that evening after his wife had left for the hospital. He was taken aback by the new order of things. The three rooms were clean and well-aired; the children were sleeping peacefully at nine o'clock.

Well, he had never realized his wife was so sick. He just thought she had turned into one of these complaining, nagging women. He liked things to be nice and clean, and sometimes the house was so messy, he just couldn't stand it. The kids got on his nerves. Well he supposed there was nothing else he could do now but stay home with the kids in the evening. Say, would his wife's operation be serious?

On Sunday you enter the grocery-store by the side-door. No bell rings, and you have to knock on the door to the kitchen. Morris, clean and shining, stood waiting.

"Mrs. Gold, kin I have a can of sardines? We're going on a picnic. My pop is taking us . . . Say, you know, pop's a good sport. Lately he's been staying at home, you know, while Maw's away. He can whittle and make all sorts of things with his knife. Are we going to have a time!"

Mrs. Gold bustled back to the kitchen where the stove warmed through the autumn chill.

"Well, Ethel, what do you know about that? Mr. Levy's taking the kids for a picnic! She'll be coming home tomorrow. The worker told me the housekeeper is going to come in three days a week to help in the house. When the canvasser comes in October for the campaign, don't forget, Ethel, we give the same as last year. There's a fly! Where do flies come from this time of the year? Go see if the door is open."

GREETINGS FOR THE NEW YEAR

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Mirrors, ornamental and Bent Glass especially

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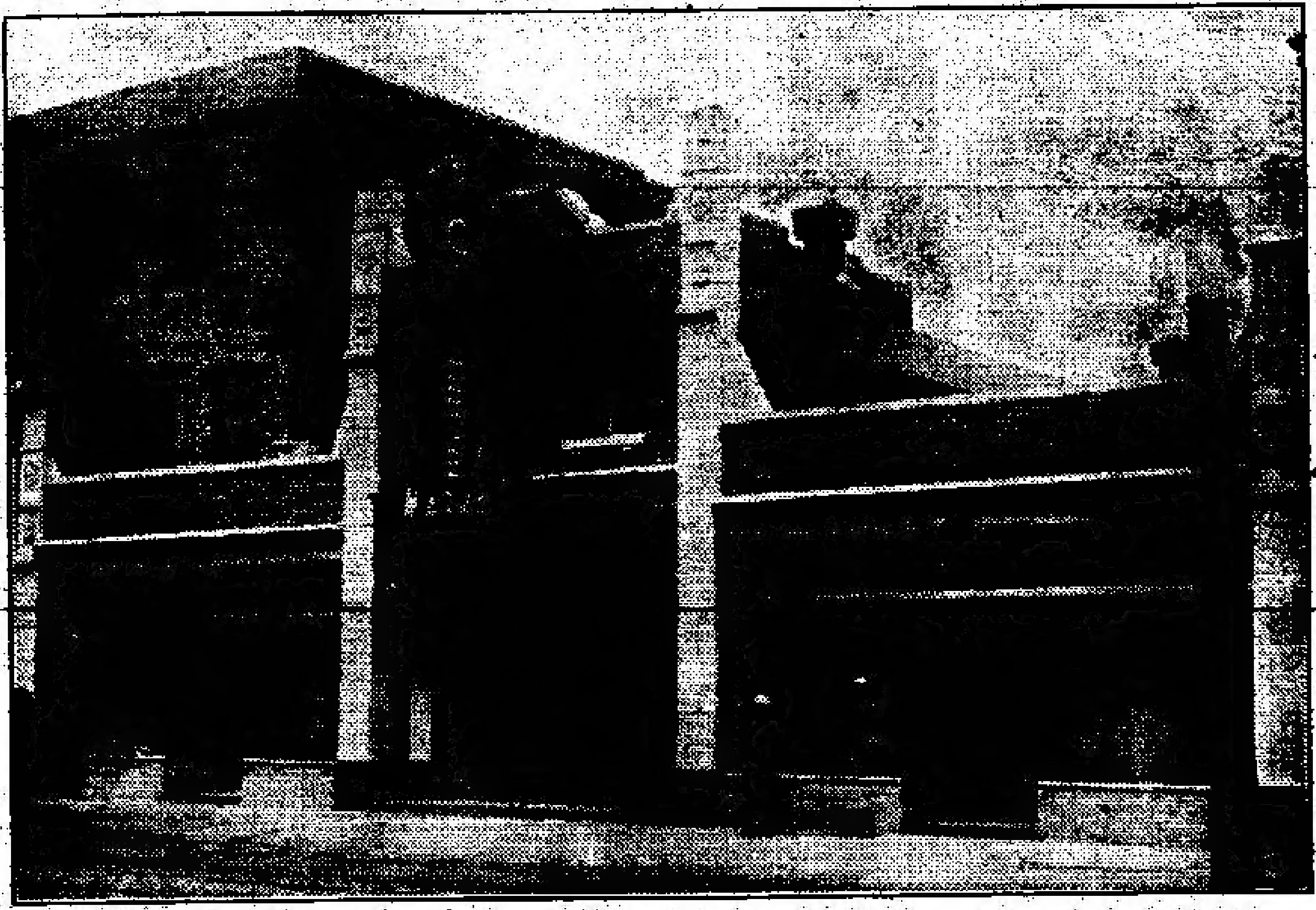
College Market, located in the heart of the Jewish shopping centre is now open for the convenience of the careful shopper. It is equipped with all the modern appliances, cold air ventilation throughout. The busy housewife is now assured of always being able to get her supplies at a low cost and in a minimum space of time. Instead of walking blocks searching for the different shops to buy her provisions, she can now find them all grouped in the one market.



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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. A. P. Abramovitch
and family,
853 Dollard Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. L. Abramovitch
and family,
5470 Hutchison Street,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. Carl Apter,
1470 Van Horne Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. A. Becal and family,
3422 Vendome Avenue,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. A. Bedoim and family,
5731 Hutchison Street,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. H. Beloff and family,
5628 Waverley Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. A. C. Benjamin
and family,
689 Dollard Boulevard,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. L. Berger and family,
785 Wiseman Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. D. Bergman and son,
636 Champagneur Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. Max Bernstein
and family,
790 Champagneur Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Berkson and Kahn,
5014 Park Avenue,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mrs. Sam Besner and family,
4597 Jeanne Mance Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. M. Birman and family,
4837 Hutchison Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Dr. and Mrs. M. W. Bloomberg,
319 Grosvenor Avenue,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. Morris Botnik
and daughters,
93 Northcliffe Boulevard,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. M. Bracher and family,
760 McEachran Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mrs. Ida Breslin and daughters,
204 Douglas Drive,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. Louie Bronstein
and family,
3518 Prud'homme Avenue,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

Simpson's

A New Youth Movement A-Foot in McWhocke Shoes

Introducing the 1935 number 5 last—in a graceful, flattering T-strap, with ingenious stitching and the new higher heel. Skilfully disguising those invaluable corrective features you've learned to depend on—they were designed for young—buoyant feet! Smooth, dressed-up kid in black or brown. All sizes—at 10.50

Second floor

THE ROBERT SIMPSON COMPANY LIMITED
Toronto — Montreal

"What- A WORLD-WAVE STROMBERG-CARLSON FOR ONLY $92.00!"

EASY TERMS
EDDIE BLACK LIMITED
1440 YONGE ST.
New Store: 2199 BLOOR WEST (at Runnymede)
Mo. 1166—open Evenings

5696 A Happy New Year 1935
Mr. and Mrs. A. Broodney
and family,
779 Champagneur Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. Morris Browman
and family,
3714 Westmount Blvd.,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Dr. J. S. Budyk,
3601 St. Famille Street,
Montreal, Que.

Extends to all his friends and relaties his best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. Percy Caplan,
357 St. Catherine St. West,
Montreal, Que.

Extends to all his friends and relaties his best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. Ben Clamen
and son, Marvin,
4216 St. Urbain Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. Edward Clamen
and family,
4212 St. Urbain Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. Samuel Clamen
and children,
4217 St. Urbain Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. George W. Cohen
and daughter, Suzann,
2057 Maplewood Avenue,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. Martin Cooper and son,
805 McEachran Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Dr. and Mrs. Irving Copnick,
5221 Park Avenue,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. D. Cummings
and family,
2050 Grey Avenue,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. R. A. Darwin
and family,
3451 Montclair Avenue,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5696 A Happy New Year 1935
Mr. and Mrs. Harry Dachelbaum
and family,
219 Maplewood Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. Louis Deitcher
and family,
1588 Bernard Ave. West,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5696 A Happy New Year 1935
Mr. and Mrs. S. Delitsky and family,
740 Bloomfield Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. N. Denbow and family,
4401 Esplanade Avenue,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5696 A Happy New Year 1935
Mr. and Mrs. Nathan Deskin
and family,
6096 Durocher Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. Louis A. DeZwirek,
3475 Queen Mary Road,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

Kellogg's

HEBRAIC STATEMENT

I wish to extend to our friends, the Jewish people, and our Jewish customers of this country, our best wishes for "A Happy and Prosperous New Year." May the Almighty God bless the Children of Israel with Good Health and Long Life for many years to come.

W.K.Kellogg

Kellogg's

Manufacturers of

Kellogg's All-Bran
Kellogg's Corn Flakes
Kellogg's Kaffe Hag Coffee
Kellogg's Pep Bran Flakes
Kellogg's Rice Krispies
Kellogg's Wheat Krispies
Kellogg's Wheat Krumbles
Kellogg's Whole Wheat Flakes

KELLOGG COMPANY OF CANADA, LTD., London, Ontario

New Year Greetings

C. A. Gentles & Company

MEMBERS OF
THE TORONTO STOCK EXCHANGE
347 Bay St. ADelaide 4012 Toronto

Heartiest New Year Greetings to our Jewish Friends and Customers

THE DOMINION LINSEED OIL CO. LIMITED

BADEN
MONTREAL
OWEN SOUND
TORONTO
WINNIPEG

Heartiest New Year Greetings to our Jewish Friends and Customers

TUGG-MASON LTD.

BUICK—PONTIAC—GMC TRUCK DEALERS
54 Lakeshore Rd., Mimico LY. 3167-8
JAMES L. McCAIG, *Manager.*

New Year Greetings To Our Many Jewish Friends

DUNSMORE'S

formerly TEA POT DOME

Reservations for bridges and parties. You will find our food deliciously different.
Your tea cup read by expert tea cup readers

1 Adelaide St. East, Toronto. Waverley 0236

Season's Greetings To Our Jewish Friends and Patrons

TOM DALEY

Manager Uptown Theatre

Heartiest New Year Greetings to our Jewish Friends

CHAS. R. HAYWOOD

Furrier

70 Bloor St. E. Ra. 5800

Sincere New Year Greetings

E. W. BARBER

COAL AND COKE Delivered Anywhere—Prompt Service
Established 1876
339 ONTARIO ST. RA. 2182, HY. 9500
Branch Yard: 100 Spadina Road TORONTO

New Year Greetings to our Jewish Friends

GARDINER WARDROP & CO.

STOCK BROKERS
226 Bay St. WA. 7641

Heartiest New Year Greetings to the Jewish Community

NATIONAL STATIONERS LIMITED

Commercial Stationery and Duplicating Devices
115 York St. Toronto, Ont. El. 4307

New Year Greetings To Our Jewish Friends

ONTARIO PRODUCE CO.

28 West Market Street Elgin 8426

5696 A Happy New Year 1935
Mr. and Mrs. H. Doctor and family,
5403 Jeanne Mance Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. B. Druick and family,
4421 St. Urbain Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. H. Edgar and family,
5199 Esplanade Avenue,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. J. Eliosoff and family,
671 Champagneur Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. Leo Engelberg
and family,
172 Bernard West,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. S. Emanuel and family,
5257 Queen Mary Road,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. H. Erkin and family,
1261 St. Clair Avenue, West,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. Oscar Faerman,
4364 Westmount Avenue,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

Patronize "Jewish Review" Advertisers

5696 A Happy New Year 1935
Mr. and Mrs. Samuel S. Feiner
and family,
716 de L'Epee Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. Harry Feldman
and family,
3766 Vendome Avenue,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. Lewis Field
and daughter,
5552 Waverley Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. M. S. Fine and family,
305 Markham Street,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. J. Flanz and family,
686 Outremont Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Rabbi and Mrs. Elias Flaxman
and family,
3524 Hutchison Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. Samuel Fleischman
and family,
2504 Cote St. Catherine Road,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. S. Fox and family,
4893 Henri Julien Avenue,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

1935 ELGIN 4780 5695

NEW YEAR GREETINGS

CLARK CHEMICAL & SURGICAL SUPPLIES LIMITED
132 VICTORIA STREET, TORONTO, CANADA
HOSPITAL, DENTAL AND LABORATORY SUPPLIES
DRUGS AND PHARMACEUTICALS

High Park Riding School

163 GALLEY AVENUE
Phone LA. 7234
Come and See
We Make Riding Safe and Enjoyable with Experienced Instructors
The only perfect health-giving Recreation
Park and Country Riding
A. HAMILTON Prop.

5696 A Happy New Year 1935
Mr. and Mrs. J. Frenkel and family,
130 Walmer Road,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Dr. and Mrs. Lewis Freedlander
and sons,
5043 Park Avenue,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. H. B. Fried and family,
838 Stuart Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. Sam Friedman,
and family,
443 Outremont Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. B. Friedman,
5265 Cote St. Luc Road,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. J. Friedland
and family,
30 Banff Road,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. Oscar Garmaise
and family,
715 Stuart Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. M. Gebirtig and family,
37 Lee Avenue,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. H. Gertler and family,
830 Dollard Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. J. Goldberg and family,
5235 Durocher Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Dr. and Mrs. Joseph Goldberg
and family,
4079 Esplanade Avenue,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. J. Golden and family,
30 Beloeil Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5696 A Happy New Year 1935
Mr. and Mrs. W. Golfman and family,
5612 Durocher Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. A. Gordon and sons,
762 McEachran Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. Harry Gordon, and son,
Paul Leon,
4067 Vendome Avenue,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. W. Gradinger
and family,
3467 Prud'homme Avenue,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. Samuel Greenspon
and family,
3539 Vendome Avenue,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Dr. and Mrs. A. S. Gruber and family,
4407 Esplanade Avenue,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. Maurice Gross
and family,
578 Cote St. Antoine Road,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. Samuel Grover
and family,
652 Davaar Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Miss Freda Hapser,
5167a Park Avenue,
Montreal, Que.

Extends seasons greetings to all her friends.

* * *

5696 A Happy New Year 1935
Dr. and Mrs. Sol Harris and family,
1122 Notre Dame West,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. Paul Heller
and daughter, Ruth,
806 Stuart Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. Arnold Herer
and family,
720 de L'Epee Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

THE GENUINE
"WELSH BLOWER"
1936 Model, *Entirely Different.* Equipped with a totally enclosed, self-filtering lubrication, silent motor.

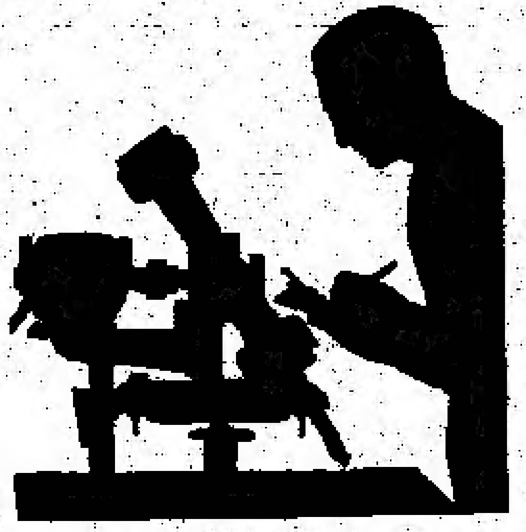
Manufactured By
LELAND ELECTRIC CANADA LIMITED

Welsh Blower & Stoker Co. Limited
505 COLLEGE ST. KI. 4633
TORONTO, ONT.
A. WHITE, *Toronto Manager.*

Patronize "Jewish Review" Advertisers

"WALKING MACHINE"

devised to scientifically duplicate the force and action of human feet.



It is easy for any housewife to satisfy herself that any rug—even a very inexpensive one—is made luxuriously soft to walk upon when it is laid over Ozite Rug Cushion. The millions of tiny hair springs in their hair-felt cushion create that sensation of sinking into the rug "ankle-deep."

But what about the claim that it makes rugs last twice as long? Housewives at one time had no way to know conclusively that this was true. So a machine was devised by well-known impartial authorities that had two motor driven "feet" that "walked" on the carpet with the same pounding, scuffling motion of real feet. This machine in a few hours could subject a carpet to the same amount of wear it would ordinarily take years to equal.

Two pieces of carpet were cut from the same roll for test purposes. The idea was to subject exactly the same carpet to measured wear first as if laid over the bare floor and second, laid over Ozite Rug Cushion.

The results proved beyond any doubt that the use of Ozite more than *triples* the life of carpets! No wonder this cushion bears seals of approval from authorities—Chatelaine and Canadian Home Journal.

Theaters and Hotels, who must watch their operating expenses, have long insisted on its use. And what home is without a budget!

WITHOUT OZITE
Worn out clear to the backing.

WITH OZITE
Practically no sign of wear.

THESE ACTUAL PHOTOS SHOW WHAT HAPPENED AFTER 225,000 "STEPS"

5696 A Happy New Year 1935

**Mr. and Mrs. H. Herman and family,
5387 Park Avenue,
Montreal, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

5696 A Happy New Year 1935

**Mr. and Mrs. David Hildebrand
and son,
37 Castle Frank Crescent,
Toronto, Ont.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

5696 A Happy New Year 1935

**Mr. and Mrs. Sam Holzberg
and daughter, Anita,
823 Dollard Avenue,
Outremont, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935

**Mr. and Mrs. H. Hopmeyer
and family,
700 McEachran Avenue,
Outremont, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935

**Mr. and Mrs. J. Houzer and family,
123 Spadina Road,
Toronto, Ont.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

5696 A Happy New Year 1935

**Mr. and Mrs. F. S. Hutner and family,
619 Spadina Avenue,
Toronto, Ont.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935

**Mr. and Mrs. H. Hutner and family,
357 Spadina Road,
Toronto, Ont.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935

**Mr. and Mrs. Lyon W. Jacobs,
3495 Vendome Avenue,
Notre Dame de Grace, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

The Discovery of Glass Was Accidental

By W. A. Roscoe, Atlantic Glass Company Limited

For centuries man has been instrumental in the development of the vast resources offered by this universe. We of this country are enjoying the magnificent rewards of these efforts, which have progressed through the ages. So accustomed have we become to the wonders of this world that we sometimes overlook the origin and the development of our everyday conveniences.

The products that go into our homes, offices, factories and institutions to-day are most highly refined materials—Glass, for instance, fragile and transparent. There is no substitute for Glass. In building materials, there are many alternative materials open to our choice but there is nothing to take the place of Glass. We depend on it for the same protection as stone, wood and steel. In addition to the light it affords, it permits the sun's rays to pour through, admitted a necessary factor for health, sanitation and efficiency.

Its discovery was accidental, according to an old legend, and dates back to the days of the ancient Phoenician mariners. It happened in a romantic way. The survivors of a shipwreck landed on the sandy shore, under Mount Carmel. Blocks of Soda from the ship's cargo were salvaged and used to support the cooking utensils whilst preparing a meal. In the heat of the fire, the blocks of Soda began to melt and run in a slow stream over the sand; hence, Nature's chemistry began to work. The Carbonate of Soda, fused with the sand, produced Silicate of Soda, a form of Glass; thus Glass was known as a Lump of Mystery.

It is known that the towns of Tyre and Sidon were at an early period almost as famous for their Glass as the Tyrian purple dyes, extracted from shellfish found on the seacoast.

To-day the manufacture of Glass is one of the world's oldest industries. The Tomb of Tih, erected about 3800 B. C., bears on its walls a representation of the art of Glass blowing. Glass was first manufactured in England in the year 1457.

Plate Glass making used to be a secret art, known only to a few. Heavy barriers and heavier penalties kept intruders outside the precincts of Glass works in those days. Glass making was a protected industry in every sense of the word and we read that a special Act provided a penalty of seven years' transportation for every person breaking into the manufactories with intent to damage Glass or tools.

Ingredients of polished Plate Glass are Silica (White Sand), Soda (Soda Ash or Saltcake) and Limestone, fused in a gas-heated tank of a minimum and maximum of 3,500 to 3,700 degrees Fahrenheit.

The difference in manufacture between Polished Plate and ordinary Window Glass is that the former is cast and rolled into Plates, afterwards ground and polished, while the latter is blown into large cylinders, then split, re-heated, bringing same to a semi-molten consistency, and then flattened.

We also have the Fourcault Flat Drawn process. Molten metal, runs from the tank in a continuous flow through a series of rollers, finally passing through a lehr which anneals and gradually cools off. This is made necessary, as any sudden exposure to cold air would crack it, so many elaborate precautions have to be taken to insure gradual cooling.

Canada consumes approximately 50,000,000 square feet of Glass per annum, consisting of various textures—Plate, Window, Cathedral, Wire and Figured Glass.

Mirrors

Mirror making by the deposition of a thin film of Silver, Tin or Mercury on Glass is very old. Historians claim Mirrors existed in a period shortly before the coming of Christ; however, the Mirrors in use until the Twelfth century were made principally of solid metal, highly polished.

The Mercury process of Mirror making was discovered by two inhabitants of Murano, Italy. This process for Mirror making was jealously guarded. The Venetian Government forbade any Glass Mirror maker from migrating with his art to any foreign country. Any craftsman breaking this ruling was ordered to return. In event of his failing to do so, his nearest relatives were imprisoned. In the seventh century, a craftsman of Venice, named Colbert, who had acquired the "Murano" secret, took a number of his co-workers into France, despite all warnings, and eventually the secret spread into other countries with the result of the development of a great industry in Europe and the United States.

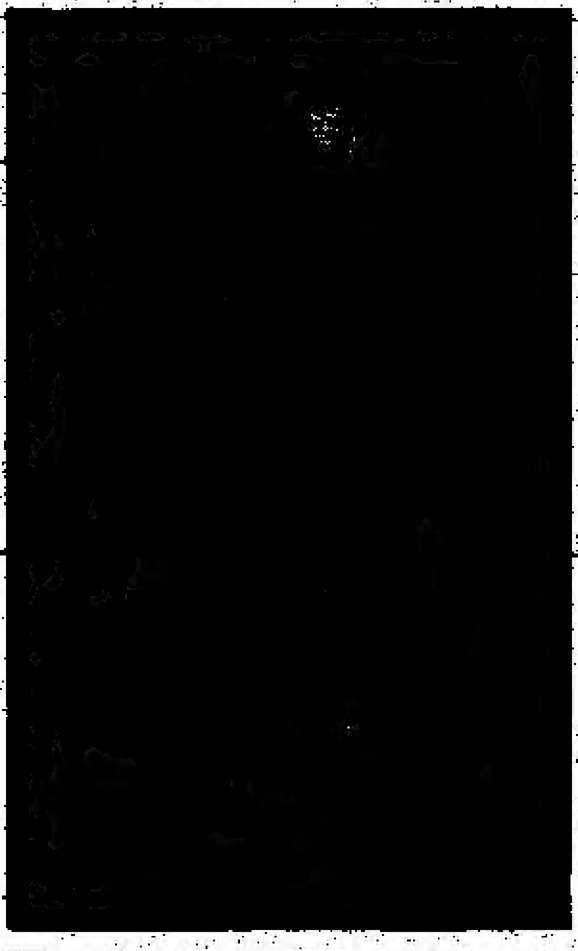
The deposition of Silver Nitrate on Glass, which is the present day process of Mirror fabrication, is very little changed from Baron Lebig's discovery, dating back from the middle of the nineteenth century.

Art Glass

Prior to the thirteenth century, Figures and Designs in Art Glass were fabricated of colored glass in which the colors formed part of the composition of the glass itself. This glass was cut to the desired shapes, then set in leaden cames which formed the design outlines.

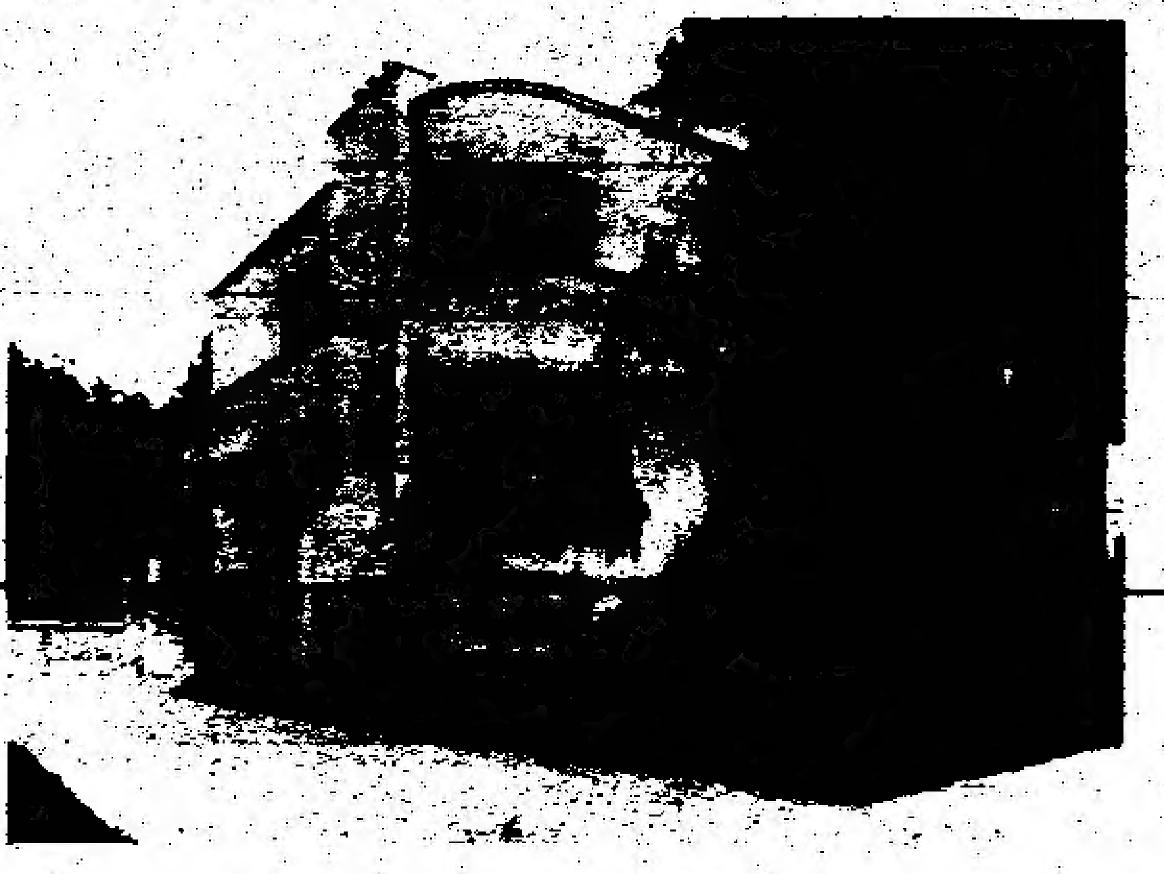
The art of producing figures and pictures on Memorial and Art Glass Windows with vitrifiable colors, as practised to-day, dates back to the fifteenth century. Faces and hands were painted on the glass in water colors, then burned and baked to insure permanency.

The art of shading by removing certain portions of the colored surface was effected, and the fifteenth century may be called the culminating point in the history of the first period of the art.



Emil Kugel, C.E., A.M.E.I.C., concontracting engineer and builder, has been actively engaged in various pieces of fine construction work, that are indicative of the renewed interest in urban building. At present he is completing for the late James Strachan Estate, administered by the Royal Trust Co., a block of three buildings on St. Catherine Street West, at Fort, accommodating sixteen apartments and seven stores. M. M. Kalman is the architect on this project.

Among other buildings recently completed by Mr. Kugel were extensions to the department store of Woodhouse & Co. Ltd.; enlargement to the glue factory for Meredith, Simmons & Co. Ltd., Cote St. Paul; new warehouses and offices for the Canadian Trade Corporation, corner William and St. Thomas Sts.; a block of two apartment buildings for Ben Isaacs on St. Catherine St. West; construction of dry kilns as well as extensive maintenance work for the Victor Talking Machine Co. in St. Henri; a beautiful residence for Adolphe Posner, on Pagnuelo, Outremont, with Messrs. Shorey & Richie as architects.



This interesting residence on Pagnuelo Avenue, Outremont, recently built by Mr. and Mrs. Adolphe Posner, is a charming modern home that stresses particularly the pleasant effect developing from an intimate connection between home and garden. The exterior of light buff waterproofed stucco on concrete brick, matches the simplicity of layout and interior treatment which are designed for gracious living. A lily-pond in the rear harmonizes delightfully with the tasteful garden arrangements all around the house.

Shorey & Ritchie, architects; Emil Kugel, C.E., A.M.E.I.C., contracting engineer and builder, and Royalvale Nursery Ltd., gardeners, were in charge.

Photograph by Hyman Rudolph

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. Jess Kaplan and family,
15 Delavan Avenue,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mrs. M. Kaplan,
47 Rose Park Drive,
Toronto, Ont.

Extends to all her friends and relaties her best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. P. Katz and daughter,
Francis,
4067 Colonial Avenue,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mrs. E. I. Kenen,
50 Bernard Avenue,
Toronto, Ont.

Extends to all her friends and relaties her best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. L. Kisluck
and daughter, Joan,
89 Ava Road,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. M. Kisluck
and daughter, Anne,
196 Glenholme Avenue,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5696 A HAPPY NEW YEAR 1935
Dr. and Mrs. Mitchell Kohen
and family,
606 Bathurst Street,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. M. Kohl and family,
62 Major Street,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. P. Kostiner and family,
3829 Girouard Avenue,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. B. Krakower and sons,
6135 Durocher Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. Wm. Krangle and sons,
88 Braemore, Gardens,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. B. Lackstone and family,
5321 Clarke Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. Ben Laing and family,
5245 Cote St. Luc Road,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. Chas. Lazarus
and family,
2027 Mansfield Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. S. Lackner and daughter,
Irene,
235 Villeneuve West,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. Henry Leopold
and family,
2027 Grey Avenue,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. Harry Lester and son,
1155 Gerrard St. East,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. E. H. Lepofsky
and family,
72 Rusholme Road,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. I. Levenson and family,
91 Brunswick Avenue,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. A. Levine and family,
650 McEachran Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. H. Levine,
Arthur and Annabel,
786 Stuart Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. S. Levine and family,
667 Stuart Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

A Happy New Year
To You All

Irving Riddell
District Supervisor

MOE FELS
ABRAHAM COHEN SAMUEL RUBIN
MEYER PINS MORTIMER LEVEE

THE LONDON LIFE
INSURANCE CO.,
600 Canada Cement Bldg.,
Montreal

Walk-Over
Extends
the
SEASON'S
GREETINGS

Walk-Over
De Luxe Shoes and Hosiery

1119 ST. CATHERINE W.
MONTREAL

290 YONGE ST.
TORONTO

GREETINGS TO OUR JEWISH CLIENTELE

Max Beauvais
Limited
385 ST. JAMES STREET W.
MONTREAL

Quality Apparel for Men
CLOTHING . . HATS
FURNISHINGS . . SHOES

Distinctive imported and domestic apparel for men, moderately priced.

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BURBERRY COATS

●

ENGLISH HATS

●

ENGLISH SHOES
AND FURNISHINGS

WILLIS & CO.
LIMITED
EXCLUSIVE PIANO MANUFACTURERS

Extend New Year Greetings To
The Jewish Community

1220-1224 St. Catherine Street West, (Cor. Drummond)
MA. 3743

A. Dionne Son and Co.,
Grocers and Butchers

EXTEND GREETINGS TO THEIR
JEWISH CUSTOMERS

1221 St. Catherine West corner Drummond
2077 St. Catherine West 5005 Decarie Blvd.

Exclusive Models for Children

The
PIED PIPER
Reg'd.

Take this opportunity of extending
New Year Greetings

1528 Mountain St. LA. 6969

Rosh Hashonah Greetings

Delman's LTD
MONTREAL

Canada's Newest and Smartest
Feminine Footwear Shop.

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. L. Levy and family,
528 Euclid Avenue,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. M. A. Levy,
93 Northcliffe Boulevard,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. A. Lichtenberg
and family,
364 Annette Street,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. J. H. Lippe,
5 St. James St. East,
Montreal, Que.

Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. Samuel Litvack,
5332 Hutchison Street,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. B. Ludwig
and daughters,
134 Westmount Avenue,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. Samuel Lupovich
and family,
1440 Lajoie Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. D. Lonn and family,
4303 Esplanade Avenue,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. B. Machlovitch,
daughters and sons
6114 Hutchison Street,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. Benjamin Mannis
and family,
5 Glenholme Avenue.
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. J. Marin and family,
37 Turner Road,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. L. M. Maron and family,
6251 Notre Dame de Grace Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

Cotton a la mode

September is activity month. These brisk Fall days presage events. Houses are being cleaned and rooms redecorated, for rooms have a way of looking very, very limp after a summer's sun. Shopping lists are long, for cupboards have a way of looking very, very empty in September.

Household staples come first as you resume friendly relations with serious housekeeping, and find that bedding needs replenishing. With Wabasso, of course. Wabasso sheets and pillow-cases have been famous for years. Famous for their smooth, snowy whiteness, their fine, soft weave and generous size. Now they come in lovely pastel borders with new spokestitch hem from hand-drawn threads. Tabs are attached to each sheet, indicating half, three-quarter and double-bed size. The modern touch, but the same wonderful wear that has made the Wabasso 'White Rabbit' Trade Mark Known in homes throughout every part of Canada.

Then to the task of a 'do-over' for the bedrooms . . . everything trim, neat as a pin, sparkly gay! Choose cotton, and leave the rest to cleverness and colour, and a very charming room is the result. Curtains, draperies, bed-coverings, even vanities and chairs sport frilly petticoats of colourful cotton. Living room, dining room, kitchen and breakfast nook emanate new charm and cheer with cotton. There's practically no end to what you can contrive with it, and if you want them guaranteed not to shrink or fade, ask for Wabasso Sanforized Vat-dyed Cottons.

For here at Three Rivers, Quebec, in the great modern plant from whence comes those sheeting and pillow-case cottons that are the pride of every zealous housekeeper, come those winsome Wabasso cottons that are bringing about blithe new thoughts in home decoration . . . jaunty plaids, dashing stripes and flowering plaids, with clear, vibrant colourings and clean, fresh airiness that make cotton a refreshing, restful delight to live with.

Don't let other people have all the fun . . . with Wabasso cottons and a little originality, proceed to make your home more fresh and glowing, more invitingly gay with cotton à la mode.

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. M. Maron and family,
4357 Esplanade Avenue,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. M. Mentel
and daughter,
604 Ossington Avenue,
Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. Samuel Migicovsky
and family
1537 Van Horne Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mrs. B. Miller and family,
4457 St. Urbain Street,
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

The Task Of Our Generation Is The Realization Of Zionism

(Continued from page 9)

80 Arab villages. The 350,000 Jews who have come to Palestine were under a creative compulsion to put up new cities and new villages. They had to plant new orange groves, erect new factories, build new houses, and plan a new economy in order to take root in the country. They know that they must build there from the ground, with their native strength, their very hands, their own labor and initiative.

In a word, Palestine must first be rebuilt in order to receive the millions from the Diaspora. It can and must be rebuilt for the millions that it can absorb.

As a matter of fact, Palestine is now faced with work which has to be done on a new scale, on a large scale, ... immigration on a large scale, labor on a large scale, land colonization on a large scale. Both, the present position of our people and the new political situation of Palestine, demand this.

Palestine is becoming an important central political and economic factor on a world scale. The new port of Haifa, the oil pipes of Mosul and Baghdad, the Baghdad-Haifa railroad, the air routes of England and India over Palestine, . . . all make this country the important juncture between the East and West, between Europe and Asia. Great international interests are concentrating in and around it. Jews are becoming more and more the dominating economic, political and cultural factor there.

Consequently, our tempo of growth is itself a decisive factor. Neither the Jewish people nor Palestine can wait much longer. The realization of Zionism must be speeded up. This cannot generate itself. With a great mass movement, wide resources, a strong will, a long perspective, a purposive direction and political influence, it will be achieved.

From now on, our work must be motivated by the idea that the realization of Zionism is the task of all of us; the task of the present and of our generation.

5696 A Happy New Year 1935
Mr. and Mrs. Morris Mink
and family,
3941 St. Urbain Street,
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. S. Morantz and family,
3526 Marcil Avenue,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. Samuel Moskovitch,
5537 Trans Island Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. M. H. Myerson and son,
717 de L'Epee Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. Boris Neturman
and family,
982 Hartland Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. C. Newman and family,
3982 City Hall Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. Israel Ornstein
and family,
5615 Durocher Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. H. Packer,
267 de L'Epee Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. L. Paperman
and family,
4081a St. Urbain St.,
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. Max Pass and family,
6083 Hutchison Street,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. B. Petelmuter and sons,
763 Querbes Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Dr. and Mrs. D. Perlman and family,
355 Bathurst St.,
Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

Service on the MONTREAL LIMITED

Air-Conditioning
Enjoy this wonderful travel luxury on the Montreal Limited, the all-Pullman de luxe Express. Regardless of the season, air-conditioning maintains a continuous supply of fresh air at just the right temperature and shuts out dust, grime and noise.

Reservations, rail and pullman tickets at The D. & H. Office, Drummond Building — Phone MA. 9400 and all Canadian Pacific Ry. ticket offices.

NEW YORK
EASTERN STANDARD TIME
Lv. MONTREAL . . . . 9.30 P.M.
Windsor Station.
Ar. NEW YORK . . . . 6.45 A.M.
Grand Central Terminal
Lv. NEW YORK . . . . 10.20 P.M.
Grand Central Terminal
Ar. MONTREAL . . . . 7.30 A.M.
Windsor Station.

THE LAURENTIAN
Delightful daylight ride through the charming Adirondack region, Lake Champlain and Hudson River.
Parlor Cars - Coaches - Dining Car
Lv. Montreal (Windsor Station) 10.00 A.M.
Ar. New York (Grand Central Terminal) . . . . . 8.00 P.M.

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DELAWARE & HUDSON

Dyers, Bleachers, and Finishers

PLAIN AND CUT VELOURS
MEN'S WEAR, WORSTEDS,
WOOLLENS, CREPES,
FLANNELS, JERSEYS,
ARTIFICIAL SILK,
PURE SILK,
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FRANCO-CANADIAN DYERS LTD.

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St. Johns, Que.
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R. A. HOOD, Representative
CONFEDERATION BUILDING
TEL. LANCASTER 8216

DAILY TRUCK SERVICE WITH
MONTREAL AND TORONTO

By appointment only Crescent 6981

Society Studio

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Mr. Y. E. Fineberg, Mgr.

Extends to his many friends and clients best wishes for a happy and prosperous New Year.

5597 PARK AVENUE MONTREAL

Munro Coal Co. Ltd.

W. M. PEPPER

Extends Greetings To Their Jewish Friends and Customers.

3151 St. James West Wilbank 4108

HAPPY NEW YEAR!

H. Phaneuf Pharmacy

Prescriptions a specialty

DOLLARD 5490—AT ANY TIME

1246 Van Horne Ave. cor. Champagneur

CORONA HOTEL

GUY STREET

extends greetings to its Jewish clientele on the occasion of the Rosh Hashonah

J. S. INGRAM

INCORPORATED ACCOUNTANTS

Extends New Year Greetings to his Jewish Clientele

ROOM 217 LAN. 1983
UNIVERSITY TOWER BLDG. RES. AT. 5370

New Year Greetings to our Jewish Clientele

J. L. VANASSE LIMITED

The Outdoor Outfitter

631 Notre Dame St. West
Marquette 8463

Paterson & Paterson Incorporated

DENTAL SUPPLIES

wish all their Jewish Clientele Greetings for New Year

1193 Phillips Place La. 6124-6125

Lamarre, Lamarre & Inns

TRUSTEES & LIQUIDATORS

Extend New Year Greetings To The Jewish Community

19 St. James St. East Pl. 8115

NEW YEAR GREETINGS

STUART'S Maple Leaf Valet Service

REGISTERED

LADIES' AND GENTS TAILORS

Alterations, Repairs, Cleaning, Dressmaking, Pressing
We also Specialize In Making Draperies

1224 DRUMMOND ST. Tel. MArquette 9962

JEFFREY MANUFACTURING CO. LTD.

EXTENDS GREETINGS

300 ST. PATRICK ST., VILLE LASALLE DEX. 8461-8462

5696 A Happy New Year 1935

Mr. and Mrs. A. Pivnick and sons,
224 Fairlawn Avenue,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935

Dr. and Mrs. J. Pollack and daughter,
351 Bathurst St.,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935

Mr. and Mrs. B. Rabinovitch
and family,
866 Davaar Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935

Mr. and Mrs. I. Rachlin and family,
155 Manning Avenue,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935

Mr. and Mrs. A. Reginsky, Sr.
640 McEachran Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935

Dr. and Mrs. Michael Ratner,
4871 Park Avenue,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935

Mr. and Mrs. H. Reitman and family,
861 Rockland Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935

Mr. and Mrs. M. Richer and family,
250 Bloomfield Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935

Mr. and Mrs. James Roffman
and family,
4251 Marcil Avenue,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935

Dr. and Mrs. N. Rosen and family,
327 Palmerston Boulevard,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935

Mr. and Mrs. Z. Rosen and family,
5370 Park Avenue,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935

Mr. and Mrs. L. Reich and family,
5139 Notre Dame de Grace Avenue,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935

Mr. and Mrs. Wm. Rosengarten,
422 Prince Albert Avenue,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

Fi. 8341

New Year Greetings!

Westmount Realties Co.

GREEN AVE.,
AT SHERBROOKE ST.
WESTMOUNT

New Year Greetings!

MAX BERNFELD, K.C.

ADVOCATE AND
BARRISTER

Wishes to announce that he has opened his law offices

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MEDICO-DENTAL BUILDING
1396 ST. CATHERINE ST. WEST
MONTREAL

PLATEAU 4746

New Year Greetings!

NEW YORK TORONTO
DETROIT

Associated Auto Travel Bureau

MOTOR TRIPS TO ANY POINT

Heated—Licensed—Sedans
ROOMY and COMFORTABLE
PHONE DAY or NIGHT
Montreal Office
1215 Drummond St. Room 11
LAncaster 1144
Toronto Office
88 Carlton St. Room 104
Randolph 7600

A Happy New Year to our Jewish friends and customers

W. PERING

PLUMBING AND
HEATING

Phone Dexter 3396
4937 Sherbrooke Street West

Sunday and Night Calls promptly attended to

Tel. CAlumet 4646
5401 Jeanne Mance

Waxman's

MEAT & FISH
MARKET REG'D.

277 Bernard West Montreal

Takes this opportunity to wish friends and customers A Happy New Year

5696 A Happy New Year 1935
Mr. and Mrs. S. M. Rothman,
3991 Lacombe Ave.,
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. Sydney J. Rubin,
4571 Hingston Avenue,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Rabbi and Mrs. Samuel Sachs
and family,
315 Palmerston Boulevard,
Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. A. Samuel and family,
668 Huron Street,
Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. A. Samuels and family,
137 Rusholme Road,
Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. S. F. Samuels and family,
212 Northcliffe Boulevard,
Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. Abe Schachter
and daughters,
637 Murray Hill,
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. Aron Schachter
and children,
6 Douglas Avenue,
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5696 A Happy New Year 1935
Mr. and Mrs. J. Schachter and sons,
4809 Esplanade Avenue,
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. Benny Schecter
and family,
36 Joyce Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. M. Scheinert
and daughter,
1054 College Street,
Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. Moe Schorner
and daughter,
5019 Victoria Avenue,
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5696 A Happy New Year 1935
Mr. and Mrs. M. Schlachter,
452 Queen Street West,
Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. S. Schwartz and family,
504 Palmerston Boulevard,
Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. W. Schwartz
and family,
598 College Street,
Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. H. Shiller,
son and daughter,
906 Wilder Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. J. Ship and family,
5010 Sherbrooke West,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. Joseph Schmelzer
and son,
4436 Old Orchard Avenue,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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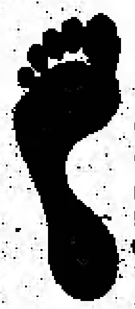
5696 A Happy New Year 1935
Mr. and Mrs. J. Shpreter and family,
4600 Hutchison Street,
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

NOW-walk
your way to health

QUICK RELIEF FROM TIRED, PAINFUL FEET!


This is a print of a normal foot. How does yours look?

WHEN you change from common, improperly designed footwear to a pair of these shoes—notice how good your feet feel! The toes have room to spread and grip while walking. Restful support is given to sagging, weak muscles. Foot bones are gently held in healthful position.

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5696 A Happy New Year 1935
Mr. and Mrs. Louis Shrier and family,
3797 Vendome Avenue,
Westmount, Que.
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5696 A Happy New Year 1935
Dr. and Mrs. H. A. Sinclair and son,
4386 Jeanne Mance Street,
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

No. 58-T Triple Range (Glass Tubes) No. 61-L Triple Range (Metal Tubes). Table Model—Three Tuning Ranges. Walnut Finish Cabinet. 8¼" Dynamic Speaker. Height 19", Width 15", Depth 10".
Price: 58-T 6 Glass Tubes $92.00
" 61-L 7 Metal Tubes $99.00

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5696 A Happy New Year 1935
Mr. and Mrs. S. Silberman
and family,
26 Coolmine Road,
Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. Herman Silbermann
and family,
4378 Western Avenue,
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. J. Singman,
1336 Lajoie Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. M. Schuchat
and family,
632 Dollard Blvd.,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. Isidore Smith
and family,
1079 Bernard Avenue, West,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. J. Smith and family,
1288 Queen Street, West,
Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Miss Celia B. Soles,
Rusholme Drive,
Toronto, Ont.
Extends to all her friends and relatives her best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. P. Snicovsky and sons,
4609 Wilson Avenue,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. H. Solz and family,
38 Rusholme Drive,
Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

Ruth Says:

"As Rosh Hashonah approaches, every Jewish woman is thinking of her big Rosh Hashonah dinner. Will members of the family be with her this year? If you are away from home, why not make an effort to be with your folks on this occasion.

The Delaware and Hudson R.R. have a very convenient train service between Montreal and New York so that you can visit your dear ones and be back for business without losing any unnecessary time, if you travel over the shorter and faster route of the D. & H. In addition, you can enjoy the comfort of the new air-conditioned trains that are the last word in efficiency.

Arrange for your reservation on the D. & H. "Montreal Limited" today."

5696 A Happy New Year 1935
Mr. and Mrs. A. D. Solway and son,
30 Palmerston Avenue,
Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. A. Staiman and family,
374 Markham Street,
Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. Ben Stein,
5163 Jeanne Mance Street,
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. J. Steinberg and family,
317 de L'Epee Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. M. Steinberg
and daughter,
809 St. Joseph Blvd. East,
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. Dave Steinfeld
and family,
5458 St. Lawrence Blvd.,
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. B. Steirman and family,
4593 Clarke Street,
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Rabbi L. Sternberg and family,
4098 St. Urbain Street,
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. J. Sternthal and family,
1565 Bernard Ave. West,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. Alfred Stock and family,
34 Rosedale Heights Drive,
Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. A. Stockman and family,
4385 Old Orchard Avenue,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A Happy New Year 1935
Mr. and Mrs. S. Stolovitch
and family,
4538 St. Urbain Street,
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5696 A HAPPY NEW YEAR 1935
Dr. and Mrs. George J. Stream
and daughter, Joan Hope,
66 Dufferin Road,
Hampstead, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Dr. and Mrs. Lyon P. Stream
and children,
1454 Mountain Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. Joseph Teperman
and daughter,
42 Rusholme Drive,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. E. Track and family,
429 Palmerston Boulevard,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. Max Tucker
and son, Lawrence,
Old Orchard Avenue,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. L. Udashkin and family,
375 Berthe Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. R. Waisberg,
4629 Hutchison Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. J. Wasserman,
414 Victoria Avenue,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. J. Wasserman
and family,
3453 Jeanne Mance Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. Sam Wasserman
and family,
3089 Maplewood Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. J. Weigensberg
and family,
1367 [illegible] Avenue,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. J. Weiner and sons,
4530 Decarie Boulevard,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. Samuel Weiner
and family,
1470 Van Horne Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. I. Weininger,
4686 Hutchison Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. Barnett Weinstein
and family,
2712 Cote St. Catherine Road,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. E. H. White and son,
510 Palmerston Boulevard,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. L. Wiener and family,
2 Querbes Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. S. Weinert and family,
5926 Park Avenue,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Dr. and Mrs. H. Winkler and family,
326 Dundas St. West,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. Maurice Wolfe
and family,
146 Kingswood Road,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. Max Wolfe,
255 Vaughan Road,
Toronto, Ont.

Extends to all his friends and relatives his best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. B. Yates and family,
5408 Greenhill Place
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Yavner Family,
219 High Park Avenue,
Toronto, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. J. C. Zacks and family,
4943 Madison Avenue,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. F. Zabitsky and family,
320 Canning Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5696 A HAPPY NEW YEAR 1935
Mr. and Mrs. B. Zelman and family,
2181 Bercy Street,
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

TORONTO MEETINGS

For Junior Council Musical Revue, direction of J. Lewis, in the Eaton Auditorium, convenors are: Miss Ida Y. Strauss, production; Miss Harriet Snitzer, tickets; Miss Sophie Freedman, program; Miss Molly Lerner, publicity.

Bnai Brith meets Monday, September 30th., at the Royal York Hotel, for initiation. Degree Team under the direction of Barnett E. Laxer. Rabbi S. Sachs will speak on "Impressions from Abroad."

New Year Greetings to our Jewish Clientele

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300 ST. SACRAMENT ST. MONTREAL

Tiny Receives

By Ernest Edelstein, of Ottawa.

"Wot de people don't know vouldn't hoit dem!!" Thus spoke Tiny Ginsburg to the members of the Geschmack Dramatic Society at a hurriedly summoned meeting to discuss the amazing and triumphant denounment of the play, "The Man In Her Room." It was imperative, in Tiny's judgment, to prevent the members from inadvertently divulging the true facts of the uproarious finale. The mixup, in which the players assumed each other's roles, must be forever regarded as Tiny's own origination or all would be up with the new Dramatic Society and Tiny's claim to "immorality" (as it was spelled in the Noisy News).

"My frands, even de best of people make's mistakes. So-o, considerink it was mine foist play wot I was attamptink, I em sure wot you'll agree wit me it was rilly a wow as mine dear frand Goldie did already stated. Und now frands, I weesh to tenk you for de splandid co-aperation you gave me. Avrybody was magnificent. Tenk you." With these inspiring words Tiny concluded her brief address. Then, assuring her that they would keep it a very dark secret, the members rose to give three cheers for Tiny and sing "She's a Jolly Good Fellow."

Tiny, in her joyous mood, now felt like celebrating. To do so properly, it would be necessary to give a party. A party! That would be the real thing. A party for the cast and a few of her close admirers. What an idea!

And so we come to Tiny's apartment. She is asking the expert advice of her bosom friend, Goldie Razzenstein. "Wasn't it a wow? Hah, Goldie? I'm so heppy I could borsht into tears." Goldie too was overjoyed. "Tiny, mine dear, it was stoopendyoss. A rill soccess." "Now Goldie, wot you tink? Should we give a party for de cast? Maybe it would be a rill smart affeh. Und Hacka Chynick would giving us a write-opp in de Nosy News wot'll making doze beeg shots on Kitkeh Boulevard sitt opp und take notice, yes?" They who lived on Kitkeh Boulevard could afford to turn up their noses.

You're so clever, Tiny, mine dearie." Tiny always agreed with Goldie on this particular reference. A true friend, indeed, was Goldie. "Oi kay, Goldie. Call opp de geng und tell dem we should getting togadder on Seturday ivvning. Boy, O Boy, will dot be a blowout or would dot be a blowout!" Even now Tiny could see the happy throng in full swing at her party.

It's Saturday night at Tiny's apartment. The place has been lavishly decorated with Tiny's own style interpretations. The guests are arriving. Tiny and Goldie are receiving. Tiny is bedecked with gorgeous jewels.

"Well! Sally Finkel-Baigel! And your hosband, too. Hallo, Harry. Soch a nice dress wot you're wearing, Sally." Then in a whisper ". . get it at Baigel's? How much cost?" But Sally's answer was drowned out by the booming voice of Benny Kalfish, the dynamic little lawyer who played the part of attorney for the defence. He entered shouting "Hallo, frands!! I'm here." Goldie was not a great admirer of this gentleman who liked himself and she quickly retorted "De great Kalfish, hay? So wot? Soft peddle, big boy, soft peddle. Rimamber, you speaking to ladees for a change." Goldie could lash viciously with her tongue . . . particularly so on her favorite entree, pickled herring.

"So gled you're here, Mr. Minevitch. How is your charmink daughter, Carmelita? Beck in College, hay? Lovely . . Now, jost make yourself at home. A little cocktail, maybe." As a hostess Tiny was the peak of perfection, a mountain peak.

More guests. "Oh, Mr. Bendel, and Mrs. Bendel. How you was? I'm telling you Mrs. Bendel, your hosband he's an ector, wot I mean. Some ector. He's making Roodie Wally look like a Rossian Kossack." This diplomacy was characteristic of Goldie. She knew people like a book.

Then came three gentlemen. First Detective Goldberg, who played the part of police inspector in Tiny's play. Following him was Hacka Chynick, star reporter for the Nosy News. His report of the play had brought much fame to Tiny. Then came Trafey Fleischer, the outcast. This gentleman had been a kosher butcher but he didn't do right by the V'aad Hakashruth and was excommunicated. He was now Monsieur Trafee Fleesaur, manager of the city's largest ham factory.

Trafey had attended the performance and altho he had come to mock he remained to praise. Therefore he was now a most enthusiastic supporter of the society and had displayed his enthusiasm with a very gracious contribution. Naturally he was tendered a special invitation to the party and in view of his generosity, it was the general opinion that his earlier reputation could be overlooked. To Trafey's shrewd mind, Tiny's success brought him pleasant visions of a very desirable alliance with such a famed personage in the realm of the drama. So he believed himself to be an ideal mate for our Tiny, the pride of Geschmack.

But Hacka Chynick had won a warm place in Tiny's heart for his generous news reports about her activities. She gave him a very affectionate glance as he entered. "Ah, good ivvning, Mr. Goldberg. Go right in." Then to Hacka: "Mr. Chynick. How are you? So gled you came to mine party." Hacka Chynick had a good command of the King's English and in his very best manner he said: "Dee-lighted to be with you, Miss Tiny. And, may I add, your gown is really exciting." Hacka knew women. They all liked flattery. Tiny, chuckling, answered "Ooh . . . you beeg fletterer!!"

Trafey Fleischer, not to be outdone by a mere journalist, chose this moment for his complimentary remarks and said "My-My-My!! Soch a dress. Soch perels. Soch a beautiful wafe in your hair, Miss Tiny. Simply gojess." That was enough for Tiny. With a weak "tenk you" she hurried off to prepare the food for her guests. And we know two gentlemen who are going to be wined and dined like kings if Tiny can help it. They are Hacka Chynick and Trafey Fleischer. Their platitudes had gone to her head. Now her grati-

Mrs. Earl Isadore Usprich, of Toronto, who before her marriage was Vera, daughter of Mrs. F. Gold and the late Frank Gold.
—[illegible] Studio

Miss Bessie Adelman, eldest daughter of Mr. and Mrs. Aaron Adelman, of Toronto, who is the only Jewish girl to be called to the bar this Fall
Charles Aylett

Heartiest New Year Greetings!

A. SAYWELL
LEATHER GOODS
TRUNKS, SUIT CASES, CLUB BAGS, UMBRELLAS, IVORIS
PEARL TONE, REPAIRING on all kinds of LEATHER GOODS
All Makes LADIES' HAND BAGS,
DOG COLLARS, ETC.
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PHONE MELROSE 3339

tude would go to their stomachs. And, if it were true as Tiny had stated so often, that the way to a man's heart is through his stomach, there would be two targets for Cupid's arrows to-night. For, a glance at the luscious delicacies on the table was sufficient to affect their appetites . . and their hearts too.

The party was progressing nicely. Conversation centered around the play and its success. "Avrybody was splendid. I'm proud from de cast." These were Tiny's remarks. Others expressed themselves appropriately. "Glemorous. Rimmarkable," said Mr. Slotsky. Goldie said, "Rilly, it was a tryumph." Hacka Chynick said: "Bully. It was the berries. Jolly swell."

Then it happened. Due to a mathematical error, Tiny had given the punch a huge overportion of gin and the results began to tell. After a while, Sally Finkel-Baigel who was a painter, was urging Detective Goldberg to pose for a portrait. This gentleman, getting the spirit of the thing, proceeded to disrobe, thinking he was to be painted in the nude. But after removing his shirt, he fell victim to the punch and went to sleep. Mr. Minevitch who was getting more than a big kick out of the beverage, decided to re-enact his part of prosecuting attorney for the benefit of all present. Mr. Bendel who was "The Man In Her Room," also decided to live his part over again and entered Tiny's bedroom where he fell into a deep slumber. Mrs. Slotsky, in high spirits, was decorating her shoes with water ice and walnuts. Mr. Slotsky, quite inexperienced in handling cocktail glasses, miscalculated his gulp and spoiled the dress shirt he had rented for this occasion. Goldie had passed out and was resting quietly at the kitchen table.

Tiny was still sober, having known better than to drink anything which she herself had prepared. Hacka Chynick and Trafey Fleischer were also sober being more intent upon gaining Tiny's favour. And Tiny, almost frantic with the inebriated dramatic society on her hands, appealed to these gallant knights to bundle the guests into cars and see them safely home.

While Trafey was settling his semi-conscious charges into a car, Tiny was bestowing a grateful smile upon his rival, saying: "Call me opp sometime, Mr. Chynick. I don't know what I would have done witout you." And with a sweet goodnight he took his leave. Then as Trafey came to say his "bonsoir" she said "Lovely of you Mr. Fleischer. I appreciating your trobble, indeed. I'll be seeing you, ha?" Her smile made Trafey's heart change location as she left him to the night and meditation.

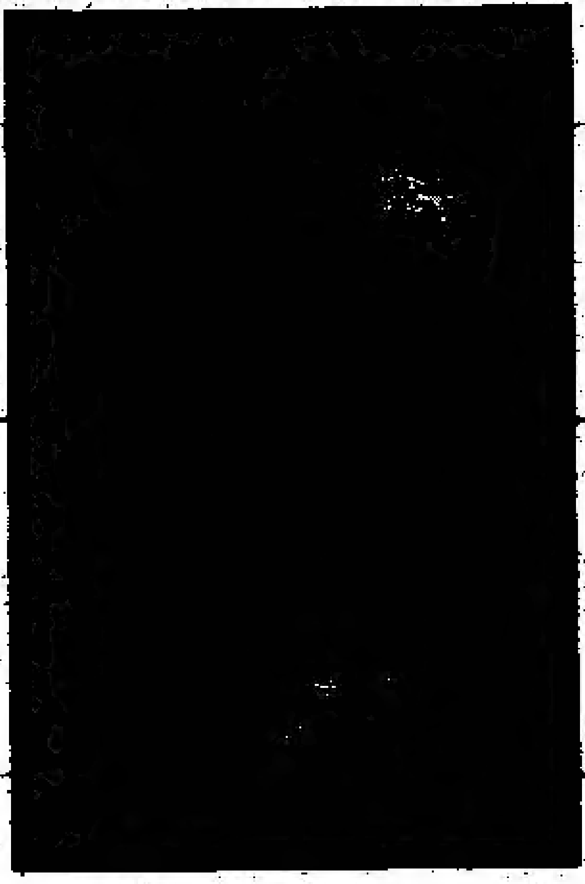
Tiny is now a part of the eternal triangle. Who will capture her heart? The writer or the butcher man. Will the pen prove mightier than the cleaver? Has love come at last to Tiny?

Toronto Meetings

Jewish Junior League of the Jewish Old Folks Home chose: President, Miss Belle Berger; Vice-president, Miss Anne Foster; Secretary and Corresponding Secretary, Miss Dorothy Wilder; Treasurer, Miss Sophie Greenberg; Telephone Convenor, Miss Gertrude Meltz; Receiving Convenor, Miss Nina Pearl; Refreshment Convenors, Misses Belle Liptman and Beatrice Grossman; Entertainment, Miss Gertrude Lewis; Publicity and Historian, Miss Estelle Weiner; Sick Convenor, Miss Fannie Meltz.

Roumanian Hebrew Ladies Auxiliary first, vice-president, Mrs. M. Goldberg and second vice-president, Mrs. J. Ellias received guests at a dinner. Mrs. H. Signer, president, presided. Two delegates from the men's congregation, J. Schlifer and S. Silverman, spoke. Presentations were made to two brides; Mrs. J. Foster and Mrs. R. Freedman.

Tzirel Adath Israel installation guests were: Mrs. H. Signer, president of the Roumanian Ladies' Auxiliary; Mrs. L. Hertzman, ex-president; I. Shleifer, president of the Roumanian Adath Israel Congregation. M. Sufrin, master of ceremonies, introduced I. Martin, past president. Mrs. Signer installed M. Levenson as president; I. Martin, vice-president; Miss Rose Goodman, secretary; A. Sone, treasurer; A. Signer and Miss D. Enchin, literary directors. Mrs. Hertzman installed Miss B. Wainberg and S. Solomon as social directors; L. Enchin and Miss A. Halter, athletic; J. Ostrofsky and Miss V. Rohr, sick absentee committee; J. Moses and Miss M. Snitzer, publicity. A. Signer was toastmaster, and Miss M. Rutman, convenor.



David D. Fradette, president of the New Method Washing Limited, who is an authority in laundry operation. Mr. Fradette has had 40 years' experience in this work.

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GRADS Cigarettes

SAVE THE "BRIDGE HANDS"

L. O. Grothe Limited—An Independent Canadian Company

ROSH HASHONAH GREETINGS

Showplace of the Empire

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Reservations: M A. 4114

1244 ST. CATHERINE ST. W.

Yankel, the presser, decided to visit a prospective customer to see if he could get a little business. When he rang the bell of the fine mansion, a uniformed butler opened

"Whom shall I say is calling, sir?" the door.
asked the butler.

Yankel scratched his head.

"Just say," he answered, "a gentleman from the press."

One of the hospital wards in the Toronto Jewish Old Folks Home on Cecil Street. The $15,000 campaign takes place September 29th, to October 10th, inclusive.

This picture shows some of the staff of the New Method Washing Limited, which is well-equipped to take care of your every laundry and dry-cleaning problem.

The Quebec Market Belongs to the Farmers of Quebec

Buy their products, help them to live on their farms. It is the best way to prevent overcrowded cities and to do away with unemployment.

Why buy elsewhere what we produce at home?

Our dairy products are abundant and rival those of all other countries. Our butter is exceptional in quality and our cheese is well regarded in the foreign markets.

Considerable attention has been given to the raising of poultry. The production of eggs has greatly increased. Eggs of our local markets are remarkable for their nutritive qualities, due to the scientific methods adopted by our poultry farmers.

The sheep of Quebec are classed among the best of the world. They are highly rated in the United States. The meat is choice and within the means of all purses.

Our Province actually produces as many apples as the rest of the Dominion. The best varieties are also cultivated in Quebec.

Our maple syrup and sugar is registered. There is nothing to fear from false copying. Our honey is of the best quality and has a wide market.

We owe it to ourselves to seek and to consume our home products. In this way agriculture will be assisted. Industrial prosperity depends on agricultural prosperity. They are inseparable to one another. We must not let the cities grow at the expense of the farmer. By encouraging agriculture we will help to repeople the country. By working for the agricultural and industrial development of our province and country we will give tangible proof of our patriotism. In this way we can show love of country.

Co-operation is the Key-note

ALL MUST HELP!

Toronto Federation Needs Minimum of $90,000

Campaign Opens October 18 With Economy Ruling Out Banquet

The 1935 Appeal of Toronto Federation will be for $90,000, taking place the latter part of October. H. M. Samuel is Chairman of the Board of Management; N. L. Nathanson, Honorary Chairman of the Appeal, active direction being under the joint chairmanship of Jule Allen, Samuel Godfrey, and Harry Rotenberg. The campaign starts October 18th. and closes on October 31st.

"The $90,000 quota is needed toward a budget of $135,000.00 for the coming year," said Mr. Samuel. "Federation will have to make increased allowances to the Family Welfare Bureau, Children's Bureau, for Boys' and Girls' activities, and for the work of its other agencies. The various constituent societies of Federation are now carrying on with inadequate budgets. The additional funds to be raised for 1935 will permit them to take better care of the increased responsibilities placed upon them during the past few years."

There will be a variation from the usual procedure of Federation appeals. [illegible] customary opening dinner [illegible] to be done away with, for the sake of economy, and the campaign will be opened officially at a gathering of committee and team workers. Reports will be given at group meetings and October 31st. a reception will be tendered to those who took part in the drive.

Commitees: Speakers Bureau, Rabbi M. N. Eisendrath, Henry S. Rosenberg, Rabbi S. Rosenberg, Rabbi S. Sachs; Men's Teams, Ralph Raphael; Trades and Industries, Samuel Kronick; Auditor, D. Vise; Campaign Treasurer, H. M. Samuel. Mesdames Egmont Frankel, B. Sadowski and M. S. Till will convene the Women's Division with Mesdames Bernard Vise, H. S. Rosenberg and M. A. Pollack as associate convenors.

Constituent agencies are: Family Welfare Bureau, Children's Bureau, Boys' Club, Girls' Club, Big Brothers, Big Sisters, Maternity Aid Society, Mothers' and Babes' Rest Home, Girls' Camp, Boys' Camp, Federation Employment Service, Federation Clothing Centre, Hebrew Free Burial Society.

Toronto Meetings

Executive of the Holy Blossom Alumni is: President, Morton W. Rashkis; Past President, Joseph G. Goldstein; 1st. Vice-president, Sidney Harris; 2nd, Miss Sybil Levy; Treasurer, Arthur Kay; Recording Secretary, Miss Doris Dworkin; Corresponding, Miss Jeanne Langman; Non-Confirmant Representatives; Miss Ruth Levy and Melvin F. Rashkis.

Sochar Club met at the home of the past president, Mrs. S. Cardish, Mount Pleasant Road.

Young Ladies Auxiliary of the Toronto Jewish Old Folks Home, Mrs. A. Feinstein presiding, announced a campaign for funds from September 29th to October 10th. to open at the King Edward Hotel at a reception. The auxiliary has pledged $250, towards the campaign. Prospective members call Miss S. Gold, Wa. 6934.

TORONTO HADASSAH

Toronto Junior Hadassah Council met at the home of the President, Miss Helen Hershman, Manning Avenue. Mrs. H. L. Adelberg, convenor of the Toronto Hadassah Bazaar on October 24th, was present.

Central Chapter, Mrs. D. Dunkelman presiding heard a report of the National Fund by the convenor, Mrs. E. Goldstick, who announced that the chapter was awarded a golden book certificate for being ahead on the Fund. S. Godfrey showed slides of Palestine.

Engagements

Mr. and Mrs. I. I. Shreiber announce the engagement of their daughter, Sally, to Al, son of Mr. and Mrs. S. Abrams.

George Yavner announces the engagement of his daughter, Esther, to Hart D. Wintrob, son of Mr. and Mrs. H. Wintrob, the wedding to take place in December.

Mr. and Mrs. B. Laibovitz announce the engagement of their daughter, Rosalie, to Joe Mazin, son of Mr. and Mrs. F. Mazin, Euclid Avenue.

Births

Born, to Mr. and Mrs. S. E. Sigal, 928 Avenue Road, at Toronto General Hospital, Friday, September 20th., a daughter.

Born, to Mr. and Mrs. David Posen (née Fay Boigon) Monday, September 23rd, at Mt. Sinai Hospital, a son.

Born, to Mr. and Mrs. Harry Dalter, on Thursday, September 19th., at the Mount Sinai Hospital, twin sons.

TORONTO MEMBERS WANTED

Girls, 19-20, call Miss Rose Pettle, Wa. 9696, after 7.30 p.m.

Girl wants club, ages 16-17, Miss B. Beckerman, Kl. 9640.

Girls, 15 years old, call Miss Goldie Tall, Kl. [illegible] l

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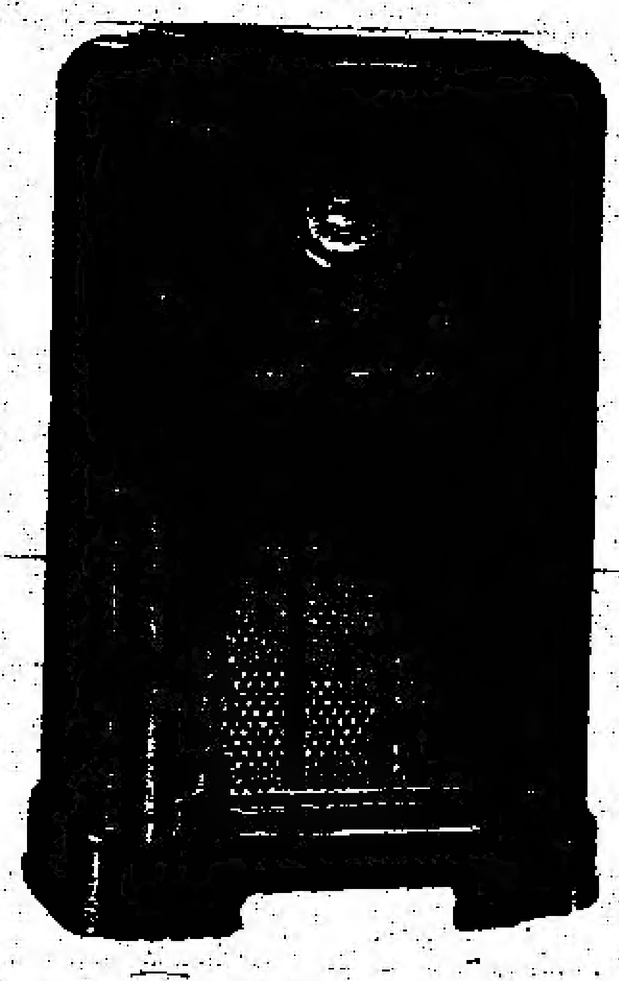
The Greatest Home Entertainer

Hartney's liberal terms permit you to arrange a purchase on the easiest possible plan.



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Just imagine what glorious dance orchestras are on the air, not only Canada and the United States, but leading Continental European bands are ready and eager to entertain you.

Any Hartney store will allow you a liberal trade in on your old radio and accept it as a first payment.

Distant Daylight Reception Guaranteed

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755 St. Catherine W. — 5627 Park Ave. — 4349 Wellington St. — 1481 Mt. Royal Ave. E.

MAY we extend the Seasons Greetings on the celebration of Rosh Hashonah 5696. It is our sincere wish that this day, so significant in the religious observances of the Jewish People of Canada, will be followed by Happiness and much Prosperity in the New Year.

THE T. EATON Co LIMITED